



**A cōpa=  
rison betwene  
the Olde lear=  
nyng & the  
Newe,**

**T**ranslated out of latin  
in Englysh by Wyl=  
iam Turner.

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1537.

## The contentes of this boke.

Of the sacramentes.	Of fastynge.
Of penaunce.	Of the difference of
Of confession.	daves.
Of satisfaccyon.	Of prayer.
Of freewyll.	Of vowes.
Of fayth and woꝝkes.	Of counselles.
Of merites.	Of matrimony.
Of synne.	Of bishoppes.
Of þ worshippinge	Of ceremonies.
of sayntes.	Of mans traditions.
Of the supper of þ	Of counsels & lawes
Loꝝde.	made by a multitude
Of the choyse of mea-	of bishoppes gathe-
tes.	red together.

## To the reader.

Some ther be that do desye  
All that is newe, and euer do crye  
The olde is better, awaye with þ new  
Because it is false, and the olde is true:  
Let them this boke reade and beholde  
foꝝ it preferreth þ learnyng most olde.



43.  
10. 10.  
481.

Unto the reader.

**U**rbanus Regius to a certayne  
frende of his, wyltheth CHRIST oure  
ryghteousnesse.



Whan our saueour in the fyrst  
of Marke had caste out of a  
man an vncleane sprete, the  
Jewes were astōnyed, say-  
enge: what new learnynge  
is this? It was thought new  
to those wretches for lacke of knowlege of  
scripture: which of all thynges was oldest,  
that is to saye the Gospell, the which was  
longe tofore promysed by the prophetes in  
the scripture, of y<sup>e</sup> sōne of God Jesu Christ.  
The same thyng was sayd to Paul, whan  
he preached Christ at Athene: they toke him  
& led hym to Marcis strete, sayenge: May  
we not knowe what new learnynge this is,  
that ye teach: for ye brynge in to our eares  
new thynges. Was the teachynge of the A-  
postles (I praye you) strayght waye new,  
because it was thought new to the proude  
gentyles swellynge and bounde with theyr  
carnall and fleshly wysedome: Euen suche  
lyke thynges in these later dayes, do they al  
suffer: which teach purely the Gospell of the

A. ii.

Unto the reader.

gracyous fauour and glozy of God. Which  
do not abuse þ word of euerlastyng truth  
for auantage: but as it were of syncerneſſe,  
but as it were of god, ſo ſpeak we by Chyiſt  
in the ſyght of God. This is the new doc-  
trine (ſaye our aduerſaries) lately deuysed &  
fornyſhed in the ſhoppes or workhouſes of  
heretikes. Let vs abyde ſtyl in our old fayth  
Let the holynesse of our fathers, the autho-  
rite of the councels, the conſent of the longe  
tyme & ſo many ages, holde vs in þ wayes  
of our fathers. Let the heretikes go & ſhake  
theyr eares, w theyr new learnyng, which  
ſpronge and roſe vp of late. Thoſe thynges  
which we teach came not all from Chyiſte  
and the Apoſtles by wytyng, neuerthe-  
leſſe they came by a faythfull reuelacyon, &  
ſhewyng vnto vs. To whom I wyll an-  
ſwere none otherwyſe then Chyiſt anſwe-  
red the Saduces: Ye erre (ſayeth he) and ar  
ignozaunt in the ſcripture. And wolde to  
God that I myghte purchace and obtayne  
ſo much equyte of a bzaynleſſe kynde of mē  
as one heythen man ſheweth to another:  
that is, yf they wolde fyrſt heare the cauſe  
or matter, and then aſcerwarde (yf it pleaſe  
them) condemne hym that is accuſed. Now  
they condemne innocentes without ony

Unto the reader.

hearynge of theyr cause. And they crye vnto vs which defēde y<sup>e</sup> worde of God w<sup>ch</sup> nothyng but galowes, ropes, and fyre, not witesafyng vs the leest corner of the catholyke church. In so much that I wonder of what sprete they be of. ffor that gentle and pleasaunt sprete of Christ, the which fedeth the mysticall body, seketh for the health and not for the destruccyon of them that erre. Charite the frute of the holy goost (as the apostell sayeth) doth thynke none euell, but is glad and reioyceth with the trueth, beleueth all thynges, trusteth all thynges. Surely they that set asyde the blynde iudgement of the affeccyon, and loke earnestly vpon the matter, iudge otherwyse of vs. ffor the olde aūcient fathers dyd neuer knowe or heare tell, of the moost parte of those thynges, whiche oure condemners do teache: then ye maye be sure that theyr learninge ought not to be rekened for olde learninge and apostolicall. ffurthermoze not euery thyng that the olde fathers wrote sauoureth of the syncernesse and purenesse of the sprete of the Apostles. Certayne thynges which were deuised with in these foure hundreth yeaeres, yee rather euen of late haue bene receaued by and by of them, as

A. iiii.

Unto the reader.

soone as they were made, namely this is  
theyr learnynge and so olde that they desyre  
for this, that the Gospell almoost shulde be  
cast awaye, and colited as a new teachynge  
and learnynge. Therfore I wolde that they  
shulde knowe and vnderstande that we do  
teache and preache the olde and the trewe  
heauenly doctryne of the sprete: that is the  
gospell of god. The greates mystry of holy-  
nesse and godlynesse that god was declared  
in the fleshe, was iustified in sprete, sene of  
the angelles, preached to the gentyles, that  
cōfidence was geuen to him in the worlde,  
& was receaued in to glory. What saye you  
be these newes: God dyd predestinate vs þ  
he myght chose and purches vs to be his sō-  
nes, by Chryste Iesus in his owne selfe, ac-  
cordinge to the pleasure of his wyl, that the  
glory of the grace of God myght be praysed,  
whereby he made vs welbeloued, thowme  
his welbeloud, by whome we haue redēpcio  
thowme his bloude, forgeuenesse of synnes  
accordinge to the ryches of his grace: This  
was the fathers counsell vpon vs, before the  
begynnyng of the worlde, that he shuld saue  
vs, and calle vs with an holy vocacion, not  
accordinge to our workes, but accordinge to  
his purpose and grace, whiche is geuen vn-

### Unto the reader.

As vs thoroꝝe Iesus Chriſt before the euerlaſting times, but it is opened and declared nowe, by y<sup>e</sup> appearing of our ſauour Chriſt which put deathe away and hathe thoroꝝe the goſpel brought forth the lyfe into lyght and mortalite. The which thynge ſeyng that it was promyſed ſo longe ago by the prophe-tes at the cōmaundement of the holy gooſte and nowe publiſhed thoroꝝe al the coaſtes of the worlde, howe dare they for ſhame call it newe learnyng: Ceasse you wycked men and ſtaunche your blaſphemyes geue gloꝝy and prayſe with vs vnto god: and embrace & loue (as ye ought to do) the myſteries of the truthe with deuoute myndes, leſte ye be indurate and made harde harted of god, with the reprobate and caſtawayes: the which be leue not the truth, but allowe vnrigh- teouſneſſe. The are is layed at the roote of the trees. Wherefore I doyng the offyce of a chriſten brother, haue made a compariſon betwene the newe learnyng and the olde, whereby deare brother thou maye eaſely knowe whether we are called worthely or vnworthely the preachers of new learnyng. For ſo dyd they call vs of late, ſcornyng and of a contempt, and you deſpyed of

A. iiii.

### Of the sacramentes.

me to know what I thought best to answer to these braynles and madde fellowes. The which thynge seyng that it can not be expressed in an epystell: I thought it beste to bestow a few houres in thys matter, in these dayes called fastyngam, in latyn carnis priuim, whiche hath the name of y taking awaye offleshe. In the which dayes after y maner of the gentyles and heythē men, they vse vncomly playes and games. Take in good worth the labour of your frende. Fare ye well, and to God for me a synner.

pray

### ¶ Of the sacramētes. The new learyng.

It is ynough and suffycient to receaue y sacramentes effectually and with frute to haue no stoppe nor let of deadly synne: And ther is not requyred in a man a good motion within hym whiche receaueth them, whereby of a congruence or of worthynes he maye deserue grace: for the sacramentes brynge grace with them of the worke that is wrought by them, or by the worke it self: that is to saye bycause the worke is shewed & mynistred as a sygne or a sacramēt. Thys sayeth y master of sentēce, in the.iiii.boke in the fyrst distinction. By the doctozes.

## Of the sacramentes.

### ¶ The olde learnynge.

The gospel witnesseth y we be saued not  
by an holy sygne, but thozow fayth. Gene.  
xv. Abraham gaue credence & beleued God  
and that was rekened to hym for ryghteous  
nesse. Rom. iiii. Rom. x. Yf a man beleue fro  
the harte he shalbe made ryghteous. he say  
eth not: that with the body an holy sygne is  
taken vnto ryghteousnesse. Also Abacuc. ii. 3  
and Roma. the fyrst. The iuste shal lyue by  
his fayth. he sayeth not: he shal lyue by the  
sacramentes. It foloweth therfore after y  
olde learnynge, that fayth is necessary to  
be had in hym that receaueth the sacramen  
tes with frute.

### ¶ Of penauce the new learnynge.

A mans wyll onely naturally (doyng y  
lyeth in hym) maye dispose it selfe to the re  
ceauynge of grace, by an acte confirmable  
vnto ryght reason, y which is morally good  
Also a mans wyll in puttyng awaye a stop  
or let, that is the purpose of deadly sinne, of  
a good motion drawen out of fre wyll, may  
deserue the fyrst grace of a congruence. In  
the seconde boke of y master of sentence y  
xxv. distinction. What meaneth this lear-

A.v.

## Of penance.

nyng els, but that (as **Delagius** sayeth) the begynnynge of our iustificatiō cometh of our felues, and the ende of makynge perfect cometh of God: Then myght a man by hys owne strēgth begynne penaunce, which they call cōtrycion: as though þe begynnynge of it were in vs. Thys learnynge maketh ypocrites, & maynteyneth þe pryde of the olde mā.

## ¶ The olde learninge.

*wherof  
god*  
In the tenth chap. of zachary it is wyrttē. I wyll conuerte them because I wyll haue mercy vpon them **Trenozū. v.** Conuerte vs **Lorde** to the, and we shalbe conuerted. **Thon xv.** Without me ye can do nothyng. **Philippens. ii.** God worketh the wyll. **ii. Corinth. 8. iii.** Chapter. Every good thought is of God. **Roma. xi.** Yf it be of workes, then is it not of grace. **ii. Timothe the. iii. Chapt.** Yf God at any tyme wyll geue them repentaunce. &c. Therefore after þe olde learnynge repentaunce is the gyfte of God, the which grace that iustifyeth, worketh, and not the power which draweth oute fre wyll. Before þe tyme that a man haue grace, nother his thought nor his wyll is good: nother hath he any good work, but al is syn: for as þe tre is, such is his frute. The persone is a synner, & also fleshe: then,

*God*

## Of confession.

What other thyng can it sauour, wynn, and worke but fleshly thynges. Thys doctryne maketh men lowly and beateth downe the pryde and arrogauce of the olde Adam.

### ¶ Of confession, the new learnynge.

Who so euer cometh to the yeares of discrecyon, at the least once in the yeare, he is bounde to confesse all his synnes, both open and secrete: with all theyr circumstaunces to his curate, or els he is not a chrysten mā. And the bishop hath authoryte, to reserue, & kepe onely to hym self & forgeuenesse of certayne synnes: by the reason as theyr greates enormyte & which a simple prest cannot asfoyle, but in the poynt of death, so do & new fellowes saye. As in the canon lawe, Cap. Omnis utriusq; sexus. &c. and & Mayster of sentence aboute the. xviij. distinction.

### ¶ The olde learnynge.

In the. xxxi. Psalme: I haue sayde I wyll cōfesse agaynst me myne vnrpyghteousnesse to & Lorde, & thou haste forgeuē me & vngodlynnesse of my synne. Beholde, & Propheete doth confesse hym to & Lorde: & he getteth forgeuenesse of al his synnes. Luc. xviij. & publycan sayeth: be mercyful to me a sinner, & he goeth home iustified into his house. Where is here ony rehearpyng, of circūstaunces, & of

## Of confession.

hydde synnes, in the prestes eare. Luce. vii.  
the synful woman speaketh nothyng, but  
wepeth and falleth lowly downe at the fete  
of Iesus, and she had by & by forgeuenesse  
of hir synnes, & herd sayd vnto her: Depart  
in peace. Mathew the. iii. Jerusalem and al  
Jewry and all the contry nexte to the flode  
Jordane, goeth forth to Ihon, and they con-  
fesse theyr synnes: namely in a general con-  
fession. For they graunted themselves to  
be synners: in as muche as they aied bap-  
tyme, a sygne of repentaunce, yet for al that  
ye heare of no rehearsall of synnes. We  
reade in the actes that y same thyng was  
done at Ephesus at the preachyng of the  
Apostell: yet for all that we se in no place  
these wordes, a peculiar or proper preste: al  
hyd synnes, all circumstaunces, and such o-  
ther. In the fyrst of Ihon the. i. chapter we  
haue a confession which is of goddes lawe,  
by the which we confesse our fautes lowly  
to God the knower of mens hartes: and he  
is faythful & ryghteous to forgeue vs them  
for he geueth grace to lowly persones, and  
resysteth proude men. i. Pet. v. Where as  
true penaunce is, truly there is also cōfessiō,  
as the true frute of penaunce. We do not vt-  
terly forsake auricular or eare cōfessiō, but

## Of confession.

þ addycions of mans tradyciōs are parted  
and sondered from holsom doctryne, as chaf  
fe is from þ cozne. It is an holsom doctryne  
and accorðynge to goddes lawe, to requyre  
the lawe of the mouthe of a preste, and to  
learne of the bysshop the waye of the Lorde.

Malachi.ii. Agge.ii. .i. Timot.iii. Titū.i.

Therefore I wolde not that the order of the  
church shuld be broken, which is. i. Corin. xii  
where the Apostell after that he had made  
mencion of the mystical body, sheweth that  
Christ set in þ church or congregacion, fyrst  
Apostels, the Prophetes or preachers thyrd  
ly teachers, why shulde teachers be in the  
churche: Namely for thys entent, that they  
haupng the fashon and the form of holsome  
wordes shuld teache the churche those thyn-  
ges which be necessary for mans saluation:  
and resiste with the swearde of the spryte,  
the enemyes of þ fayth & all vngodlynesse:  
and that they might preache þ worde bothe  
openly and preuely, that they be feruent in  
season and out of season, that they rebuke,  
reproue, and exorte with all gentelnesse and  
learnynge. ii. Timoth. iiii. Let them knowe þ  
face and countenance of theyr floke, and to  
be shorte, let the be full of those wertues, the  
which god requireth. Ezechiel. xxxiii. of the

*officiū doctor.*

## Of confession.

watchmen or ouerseers of þ house of Israel:  
Yf we perceaue not and be ignorant in any  
thyng that pertayneth vnto a chryste mā  
lyuyng, and it is not playnely taught in þ  
open sermon, we must go to the curate, to  
heare of hys mouth the iudgementes and  
testimonyes of the Lorde. Yf any doute  
arise in oure consciences, whome ought  
we rather to go to, and are counsell, then  
of the hyrdman of our soules: farthermore  
whē we be faynte harted or haue no corage  
and are vexed with tētacions: we maye not  
despyse the remedye that god ordeined. Thou  
hast Gods worde. Math. xviii. Where as. ii.  
or. iii. &c. And Ihon. xx. Whose synnes ye shal  
remyt. &c. Whome wold not these fatherly  
promyses prouoke and alure to confession:  
where as the conscience is lyfted vp and  
stablissed not by mans worde, but by god-  
des worde, spoken by mans mouth. But  
these be mans addicions to bynde a mans  
conscience with a law, and to cōpell hym to  
confesse all hys synnes with all theyr circū-  
staūces at a certayne tyme, to hys owne  
preste or curate whatsoeuer he be: whereby  
mens consciēces be marked with an whote  
yron. For he that is not confessed after the  
maner that is prescribbed in the confessio-

## Of confession.

nales, ether by the reason of ignoraunce, or of a frayle memozy or shamefastnesse (ye though he be ashamed and repent hym of hys euell lyfe with all hys harte) yet for all that as long as he lyueth he beareth about wyth hym an vnquyet conscience, and full of dyspayre. And yf a man take a lyttell diligence, or haue a good memozy, or wyte hys synnes in a pece of paper, and poureth oute into a frears eare, that can not well heare all the fylthyneffe of hys vncleane lyuynge. good Lorde how glad is he: that not onely he hath satisfised the law: but because also that he hath taken of hys shulders a burthen heuier then Ethna the hyl that alway burneth. Then as who say, he hath deserued forgeueneffe of hys syn with thys trouble some worke, he standeth in his owne conceate, which wold haue dyspayred, yf he had not rehearsed hys synnes, after thys maner. Let the bysshoppes appoint learned men to heare confessions, and not blockheades: then y people shall come to y prestes by heapes and swarmes. The whiche thyng whyle they do it not, lette them blame them selues, and not vs, yf the people set lytle by theyr curates. farther more as concernyng the reseruyng

### Of confession.

and keepyng behynde of certayn causes and chaunces, let the head rulers in the church tel a cause why they do differ and abhorre so greatly the Apostles rytes and teachynges. A preste or an elder & a bishop with Paull, be all one. The scripture maketh no such difference, of ministers, in the labour of y<sup>e</sup> gospel. When the Lord sent forth hys disciples into y<sup>e</sup> world, he gaue them lyke power, sayng: Go into all the world and preach the gospel to euery creature: he that shal beleue and be baptyfed shalbe saued. Marke .xvi. John. xx. he sayth vnto them: Take ye the holy goost, & whosoever synnes ye forgeue, they shalbe forgeuen. Where is here ony difference, betwene a bissshop & a symple prester? Is it harde to knowe what thys be to saye: Whose synnes ye remyt they shalbe remyted: Thys ys the doctrine of Chryste and hys Apostels.

### ¶ Of satisfaction. The new learnyng.

A certayn satisfacciō is to be enioyned to hym that is confessed for hys synnes that be past, accordyng to the quantite or qualite of the synnes, that he may content and satisfye the ryghteousnesse of God. Thys hath the .xvii. and .xviii. distinction of the fourth

## Of satisfaccyon.

boke. By this doctrine the grace of Christes redemptiō is darkened, ouershadowed, and defaced, and mans woꝝkes enhaunced to the moost hye iniury of Christes passiō.

## The olde learnynge.

Esay the. llii. Chapter. he is broken for oure wyckednesses. The father hath layed on his necke all our iniquities and wyckednesses. I haue smytte hym for the myschefe of my people. here thou mayest se y Christe dyd satisfaccyō for the synnes of al y world. Also. i. Pet. ii. he bare our synnes in his body, on the crosse, that we shuld be deliuered from synne, & shuld lyue in ryghteousnesse, by whose strypes we are healed. Also in the fyrst epistle to the Corinthians the. i. chap. Christ is our ryghteousnesse and redemption. Joh in the. x. Chapter. Christ spent hys lyfe for hys shepe. Rom. the. v. Chap. We be brought in fauoure with the father, by the death of Christ, and not by our satisfaccyon. The same we haue also Ephe. the. i. And Collossenses. i. & ii. Christ toke away the obligacyon oz handwrytynge, whiche was agaynst vs by y decrees, & he fastened it to y crosse. i. Joh. i. The bloud of Christ clenseth & pourgeth vs fro all synne. he sayeth not

## Of confession.

our satisfaccion doth pource vs. Now haue we proued by these places þ̄ onely the death of Christ is our full satisfaccyon for the synnes of al the world, and not our fylthy ryghteousnesse. Let vs than cal those scourges or punishmentes which our louynge father sendeth vs, or we take our selues (preuentynge the hande of God) correccyon, strokes and such other names as þ̄ scripture vseth. This worde satisfaccyō is a proude worde and hated to al christen eares, that heare somtime the sounde of this sayenge of S. Luke in the xv. Chap. Whan we haue done all thynges which be commaunded vnto vs, yet we maye saye that we be vnprofytable seruauntes. Let claye & ashes be ashamed of this proude worde satisfaccyon for synne. Shame be vnto vs and ryghteousnesse vnto God. Yf we with our workes and correccyons do make amendes or satisfaccyon for our synnes, the Christ dyed in vayne. And by this doctrine the grace that bryngeth vs in the fauour w God, is magnified by the bloude of Iesus, and mans worke is lytell set by, to the most worthy prayse of Christes passyon.

¶ Of fre wyll. The newe learnynge.

A man hath fre wyll & choyse not only

### Of confessyon.

In the state of innocency, but also of his fall and synne: And it is of so great vertue, that he doyng that lyeth in hym, may remoue & stoppe and hynderaunce of grace, & dispose hymselfe to grace that iustifyeth. And lest a carnall mā, proud ynough of hymselfe, shuld wante nozysynge for hys arrogancy, they go aboute to strengthen and confirme this doctrine with scriptures falsely vnderstāde Ecclesiasticus in the. xv. (saye theye) sayeth and proueth fre wyll, where as God is sayd to haue left a man in the power of his own counsell, and to haue geuen hym commaundementes & which (yf he do kepe) they shuld kepe and saue him. And to this purpose they swepe & gather together, what so euer lawe or monition is ony where in al & scripture. As who say we myght gather wel after this maner: God hath commaunded that we shuld do this, he hath apoynted the condycyons of lyfe, he threatheneth payne to thē that breake them: ergo it is in oure power to do that same: wote ye wel here is a sure argument: much lyke vnto this, the mayster bydeth & seruānt go an hūdzeth myles on one day: ergo he may go an hūdzeth myles on a daye. Although I se many mē of great reputacyō almost promysyng theselues & victoriz

### Of fre wyll.

in the defendyng of fre wyll, with this shorte argument. When in the meane season they cōsider not how lytle this doctrine maketh for the glory of Christ which befoze al thynges oughte to be soughte. Is it not a great sklauder of the true learnynge, to teach after this wyse: Grace geuen frely; or the generall influence with the vnderstandynge, that vnderstandeth or directeth aryght, and the wyll confirmably wylllyng, are ynough to deserue the fyrst grace, whiche maketh a man fyrst to come in fauour: Who wolde haue loked for so muche lyfe and health in y man that was left halfe dead of the theues, Luce. x. that although he could not heal himselfe, yet he myght go in to the potycarpes shoppe, nedynge no horse, myght shewe hys grefe, bye salues & pay for them whē he had done: Go to I am content let them teach y iustificacyon can not be by our strength, wout grace y iustifieth: yet they teach that y begynnynge of penaunce is in vs, whē they geue vnto vs the preparynge vnto grace, doyng as muche as lyeth in vs, y we maye deserue of a symlynesse the fyrst grace by a good mocyon drawen out of the fredome of the wyll. Is not this to geue the fyrste good motion to nature: Moreover, they saye

### Of fre wyll.

That a man by his naturall strength, may  
fulfyll goddes commaundementes, as con-  
cernyng the substaunce of the acte, although  
not accordyng to the intent of the cōmaū-  
der that is god. Yf that be true, it is in a syn-  
ners power to amende or to continue in  
synne. Yf nature maye do so muche, what  
nede haue we of grace? Whan symple men  
heare those thynges whan shall they at any  
tyme learne Christ truely: whan wyl they  
geue thanks for the vnspeakeable benefyte  
of theyr redēption: A lytell thyng holdeth  
me, but I laye on these teachers the sayeng  
of saynt Peter: They denye the Lorde that  
bought them, and they make marchaūdyse,  
of the people of God, with theyr fained wo-  
des. Whan dyd Christ or the Apostles euer  
speake after this maner: The merite of cō-  
gruence, the meryte of worthynesse, to do  
that lyeth in hym, fre wyll, the productiue  
vertue of fre wyl: Thou chrysten man flye  
these sayenges as the pestilent blast of the  
crafty serpent, where with he maketh oure  
nature (whiche is proude already) to swell  
agaynst God. Thou haste (good reader)  
a tapste of the scoolemens learnyng of fre  
wyll, the whiche hangeth nothyng toge-  
ther. For whan they be charged wth scrip-

### Of fre wyll.

ture, in the despite of the Pelagians they  
wyll be thought fauourers of grace, somtyme  
with a maruaylous euaspon preferring  
a specyall helpe of God, before mans wyll  
both in wyllynge and in workynge. And a  
lytell after they leape backe agayne to the  
excellent gyftes of theyr nature, lest they  
shulde be thought to fauoure y<sup>e</sup> Manichees.

### ¶ The olde learnynge.

Romano. the.xiiii.Chapter. What so  
euer is not of fayth, that is synne. Then  
that good motion of fre wyll before grace  
that iustifyeth is synne. The what madnes  
is it to wyll, to deserue grace by synner: Or  
what lyberte is it, whan a man can not do  
well of hymselfe but only euell: what health  
is that, to haue power to fal and not to ryse  
or stande without the helpe of an other: the  
seconde to the Corinthians the thyrde chap  
ter. Our sufficiency or ablenesse to do good  
is of God. Roma. the thyrde Chap. ffayth  
iustifyeth. Before fayth a man is a synner  
and euell, then how can he haue a good mo  
tyon of hymselfe, whom fayth hath not stea  
red vp: how can a thorne tre brynge forth a  
grape. Joh.viii. Every man that doth synne  
is the seruaunt of synne. ii. Petri. ii. A man  
is brought in bondage vnto hym, of whome

**Of fre wyll.**

he is ouercome. Ephe. ii. By nature we be & chylde of wrath Ge. vi. We be flesh, Jo. iiii. Excepte that we be borne agayne. i. Lozin. ii. A carnall man perceaueth not those thynges which be of the sprete of God. Then how can the seruaunt of synne, the sonne of wrath, fleshe, a carnall man: before he be regenerate, haue mere naturall power & good motions of hymselfe: Can an euell tre brynge forth good frute: Excepte & we be regenerate with the grace of Christ: (ac cordinge to the ymage of the earthy Adam) we beare no goodnesse. Seynge that & holy goost doth expressely and vehemently pro- nouce, that we be not only prone and ready to euell: but also euell in dede. farthermore the Lord maketh lawes, but ( before & thou brynge in this cōclusiō: Therfore we may: or els wherfore haue we so many preceptes & threatenynge: ) learne of Paul Roma. & iiii. Chap. that the lawe is the knowlege of synne and not the auctor of ryghteousnesse The lawe is spirituall & we be carnal solde vnder synne, Rom. vii. Therfore thou must be spirituall that thou maye kepe the lawe, which is not in thy power, but it is & grace of God: Wherfore thou maye learne of the lawe, to knowe thy mysery, & which after & B. iiii.

**Of fre wyll.**

haste knowen, thou arte compelled to go  
to Chyriste the perfeccyon and the fulfyll-  
lynge of the lawe. The lawe iustifyeth  
the not, but it declareth to thy shame, howe  
farre thou arte from the dew clenness of  
lyfe by thyne owne faute. Therfore thou  
mayest not thynke thus with thy selfe: I  
haue a good lawe, what nedeth moze, but  
my laboure and dplygence: I knowe good,  
reason wyll tell me what is ryghte, I wyll  
laye to my handes, and I wyll be iustified  
by my dedes, drawn out and commaun-  
ded. Not so ye wycked personnes, not so,  
heare and take hede of the holy wordes of  
scripture, and the proude pharisaicall sprete  
shall haue hys combe cut. The Israhe-  
lites dyd caste in theyr myndes whan the  
lawe was sette forth that they coulde do all  
thynges, lokynge on Moses face whiche  
was couered: But it was sayde vnto them  
Deuteronomi. the.v. Chapter: Who can  
geue them such a minde to feare me, and to  
kepe my commaundementes: Surely iusti-  
fyenge begynneth at feare and loue. But ye  
se that they haue not the feare of the Lorde,  
noz suche a mynde as can do any good of it-  
selfe. Therfore in Deutero. xxx. sayeth Mo-  
ses. The Lorde shal circuncise thyne harte.

Of fre wyll.

and Ezechiel. xi. I wyll take away the stony hartes. And Iho the. vi. Ther cometh no mā to me, excepte my father draw hym. Wherfore ye ypocrytes learne of the lawe your dewty, feblenesse and paynes, and when ye fele Moses handes heuy, flye to hym for succurre with all your harte, the which Romanos. viii. is describ'd to be the fulfiller of the lawe. Math. xi. Christ promysed rest of the soule to all them that be laden. For when we do the beste that lyeth in vs, we beyng euell trees, brynge forth euell frutes, that is to saye we synne. For such as every man is, suche thynges dothe he thynke, speake and worke. But we be fleshe therfor we sauour of fleschly thynges. Why do we not graunte with saynt Austin in the booke of true innocency, y whan a man lyueth after his owne way and not after God, he is lyke the deuell for an angel shulde not haue lyued after an angell, but after God, that he myght stonde in the trueth. A mā hath nought of hym self, but lyeng and synne: but yf a man haue ouer trueth or ryghteousnesse, he hath it of the welle, which is Christe: And that which we haue by goddes lyberalite, hangeth of gods power, and not of oure myght. If yst cōsider me well the wordes of the holy goost. Ro. ix.

### Of fre wyll.

where he calleth his owne þ vessels of mercy, and Roma. viii. The children of God, be led with the sprite of god. Esaie. xxi. Lozde thou hast wrought all our workes in vs. Therfore knowlege thyself þ handy worke of þ almyghty maker, ozdened in Thiste Jesu to brynge forth good workes, that he hath ozdeyned (marke which he hath ozdeyned) þ we shuld worke in them Ephes. ii. Therfore that thou consentest to the inspiracion of God, hast a good wyll, and workest wel: the grace of god worketh all these thynges in þ. Thou in dede cōsentest, wylldest, and workest: but god maketh the to consente, wyll, and worke, so that thys sayng also may be alwayes iustly layd before thyne eyes: what hast thou, that thou hast not receaued: Yf thou hast receaued it of other, why doest thou reioyce & boaste, as though thou haddest not receaued it: i. Corinth. iiii. Not to vs Lozde, not vnto vs, but to thy name geue prayse. Behold nowe not thy fre wyll but bounde. But yf the sonne delpuer the, then salte thou be truly fre. Johā. viii. ffor we be delpuered from syn by Christ, that we may serue ryghteousnesse. Roma. vi.

¶ Of fayth & workes, the newe learnynge.

## Of fayth and woꝝkes.

Not onely faythe iustifyeth, for woꝝkes iustifye also, and fayth may stande and be without, good frutes & grace that iustifieth in hym that is a breake of þe cōmaundemēt of god. Therfoze ther are two kyndes of ryghteousnes necessary to saluatiō, that is to wyte of fayth & woꝝkes. The one without þe other (excepte a mā haue no tyme oꝝ leasur) doth not saue a man.

## ¶ The olde learninge.

We suppose that a man is iustified by fayth without the dedes of the lawe. Ro. iiii. Here the Apostell doth not doute oꝝ gesse (as som do vnderstonde hym a mysse) for þe truthe of the greke hath we reken oꝝ gather by reason: ffoꝝ Theophilactus doth expōnde thys woꝝd & fayth sillogizometha, as though by reasonyng he gathered thys foresayde sayenge. Wherfoze woꝝkes do not iustifye, but fayth. And this is not my dreame, but þe moost pure doctrine of þe holy goost, in þe. iiii. &. iiii. to the Roma. Where as the Apostell reasonyng by þe scripture of Abrahā beyng iustified, most evidently proueth þe fayth is rekened to vs for righteousness. Yf Abrahā (sayth he) was iustified by his woꝝkes, he hath where vpo he may boast, but not before god

## Of fayth and woꝝkes.

ffor what sayeth the scripture: Genest. xii. Abraham gaue credence to God, and that was rekened vnto hym for righteousnesse. And in the ende of þ fourth chapt he sayeth: That it was not wrytten for hym onely, þ it was rekened to hym for ryghteousnesse, but also for vs, to whome it shal be rekened. Nother vnderstandeth he here onely the ceremonypall woꝝkes of the lawe, but also of the .x. cōmandementes, the which is playne. Roma. iii. when he sayde that no man was iustified by the woꝝkes of the lawe, shortly after he sayeth: ffor the knowlege of syn is thozow the lawe. The which clause doth sufficiētly shewe, of what woꝝkes, of þ lawe he speaketh. Yf it be so that oure woꝝkes also do iustifye, than Christ geueth but the halfe of oure saluacion, and then how many saueours shal ther be: Ther is onely but one iustifyer and saueoure, that is Christe: by whome we be iustified frely, thozow hys grace. Roma. iii. Thefoze woꝝkes do not iustifye, but fayth in Christe: not that fayth þ scoolmen cal infōrmis (that is a dead fayth) but that true and lyuyng faythe, woꝝkyng by charite. Gala. v. chapt. lykewyse as we be iustified befoze god by fayth, the which is þ true iustificacion: so befoze men (that se vs

## Of fayth and woꝛkes.

In the face) we be iustified by woꝛkes: that is to saye we be knowen to be ryghteous by the frute of good woꝛkes, of þ which thyng the woꝛdes of saynt James ought to be vnderstonde: so he þ wyl loke well on Paules disputacion of fayth and woꝛkes, shall easely perceaue, why þ we saye that faythe alone iustifyeth. ffor we sayne not with this woꝛd alone, a fayth that is without charite, but we shew that woꝛkes be not the begynnynge of oure iustification. Also we be not saued by woꝛkes. Titum .iii. but accoꝛdyng to the mercy of god, thozow the lauour of regeneration, and by renewynge of the holy goost lest ony man shulde boaste of man. Good woꝛkes are not forbydden by this doctrine, but faythe þ welle of good woꝛkes is taught and vnto grace is geuen that is hyꝛ dewty. Parte of the prayse is geuen vnto vs, by the newe learnynge of schoolmen, þ which thyng how blasphemous a thyng it is, the faythful Chꝛistē men can tell. And so þ old learnynge taketh not away woꝛkes, but setteth them in theyꝛ place, that they maye be witnesses of oure fayth, subdue the fleshe, & serue our neyghbour, but not that they shuld iustifye: seynge þ onely fayth of þ mere mercy of god thozow his woꝛde doth iustifye a man. The

### **Of sayth and workes.**

person that is iustified, worketh iustly, yet  
for al that, it doth not boaste of the righte-  
ousnesse of workes as necessary to saluatiō,  
leste when it seketh his owne righteousnes-  
se, it lese the ryghteousnesse of God, that is  
saythe. Roma. x. And it graunteth the very  
truth with Esay. lxiii. That the ryghteous-  
nesse of his workes, is lyke a fylthy clothe,  
defyled with the flours of a woman. And  
he an vnprofitable seruaunt. The which is  
onely þ way to come to true ryghteousnesse  
of oure workes. That is when thou wor-  
kyng besely, yet in al thy workes knowlegeth  
thy self a synner: a flyēge onely to þ grace of  
the mediatour, settest muche by the pryce of  
oure redempciō for yf the ryghteousnesse  
of our workes, be of ony value, the death of  
Christe hath not wholly and fully wrought  
oure saluacion, the whiche is blasphemous.  
The short argument of Paule stondeth  
and is sure and vnmoueable: Yf the righ-  
teousnesse come of the lawe, then is Christe  
dead in vayne: But Christ dyed not in  
vayne, therfore ye boaste in vayne of the  
ryghteousnesse of workes and of the lawe.

### **Of meryte or deseruyng, the newe learnynge**

### Of meryste or deseruyng.

Whan we do that lyeth in vs i drawyng  
out of a good mocion towarde god by þ fre  
nesse of þ wyll, we deserue the fyrste grace  
of congruite & semlynnesse, although not of  
worthynes. Also the soule endued w grace  
by an acte drawē out of þ frewyll & of grace  
deserueth worthely everlastyng lyfe. Be-  
holde chzisten reader, whan as carnall wys-  
dome shall heare that she hath such power,  
and can drawe forth by naturall power a  
good mocion towarde God, & may deserue  
therby, wyll she not fall to the pharisyacall  
pryde: and wyll she not attribute to her  
selfe it that pertayneth to god: The whiche  
is nothyng elles, but to treade vnder fete  
þ sonne of god, and to reken the bloud of the  
testamente but as an vnholy and a pphane  
thyng, by þ which we be sanctifyed. More-  
ouer oure nature which leaneth and setteth  
to muche by her selfe, swellynge wth thys  
learnynge, is brought into cōfidence of wor-  
kes. For nature hearyng that we partly can  
deserue everlastyng lyfe with oure dedes:  
wyll enforce herselfe to heape together me-  
rytes: the whiche beyng many and plente-  
ous, she wyl truste and haue a good hope in  
them: and when they fayle an decay, she  
wyll fall in to despayre: by the whiche

**Of merites or deseruynge.**  
erroun the worthynesse and deseruynge of  
Chrystes death is defaced and hyd wyth  
darchnes, and mans conscience is buryded  
vpon the sonde of woꝝkes, and surely at  
euery tempeste of tribulacion it wyll fall.

**The olde learynge.**

In the seconde Epistle vnto Timothee  
1. Chapter. God saued vs not accoꝝdyng to  
oure woꝝkes, but accoꝝdyng to his purpose  
and grace, which was geuen vnto vs befoꝝe  
þ euerlastyng tymes. Such lyke is ther also  
Tit. iii. Itē. Ephe. ii. Ye be saued by grace  
thoꝝow fayth, and not of youre selues: it is þ  
gyft of God, & not of woꝝkes, lestē ony man  
shulde boaste. The scripture here taketh a-  
way the cause of deseruynge or merite frō  
oure woꝝkes, and geueth to grace that we  
be saued. ffoꝝ that he sayth: not accoꝝdyng to  
our woꝝkes, and also: not of yow, suerly he  
doth not admitte or receaue that acte or  
dede that is drawen out of wyll, to þ prayse  
of saluacion or merite. Chryste deserued all  
thynges vnto vs with his bloud. And we are  
iustified frely Roma. iii. The heretage was  
not gottē by oure laboure, but by Chrystes.  
The fayth in Chryste maketh vs sonnes,  
therefoꝝ heyyes: ergo, woꝝkes do it not. Ro.

Of meryste or deservynge.

iii. To hym that worketh is the rewarde  
not rekened of fauoure, but of deute. To  
hym that worketh not, but beleueth in hym  
that iustifyeth the vngodly, is sayth counted  
for ryghteousnesse. Ro. viii. For I suppose &  
the affliccyons of this lyfe, are not worthy  
the glory which shalbe shewed vpon vs. Lu.  
vii. When ye haue done all thynges that be  
comaunded you, yet saye that ye be vnpro-  
fuble seruautes. Esay. lxi. All our ryghte-  
ousnesse are as a defyled cloth. ec. i. For in.  
liii. What haste thou y thou hast not recea-  
ued: Rom. xi. Who hath geuen hym oughte  
afore hande, that he myght be recompenced  
agayn: Philip. ii. It is God which worketh  
in you, both the wyll & also the dede, euē of  
good wyll. Yf so be that God worketh in vs  
goodnesse, what shal we arrogantly clayme  
and ascrybe there vpon to oure power and  
strength: And yf we deserue the blyssse, why  
doth scripture cal it grace: Therfore be not  
we saued by oures, but onely by the workes  
& merytes of Christ. But where as y scrip-  
ture somtyme maketh mencyon of rewarde  
ther can no man there vpon take iuste oc-  
casyon to swell and be proude: for sayth wor-  
kyng by charite is the gyfte of God, good  
workes are the gyfte of God, so that, yf

### Of meryte or deseruyng.

God do rewarde vs, we muste vnderstande that he doth not rewarde oure workes, but his owne workes in vs. But thou yf thou clayme any thyng there vpon to thy selfe, then shalte thou receaue no reward of glo-rye wyth the wycked pharyses, but thou shalte fele the punishment of the fyre of hell. And seynge that it is so, it maye be easely iudged, who teacheth more truely. I wyth the Apostle do alwayes exorte me, to the true good workes, whiche be done in fayth, alwayes takynge hede that a mā by reason of them, trust not in hymselfe, and be reprovied with the pharyse. They do so pricke and moue vnto good workes, that they reste and put in them the hope of sal- uacion, and the cause of merites: wherby it chaūseth that euery where men do them wyth this false opinion, to be iustified and saued by them. We not despyssynge y grace of God, do teach, both y we be saued only by the grace of God, and we buylde mens consciences not vpon workes, but vpon y stone that is Christ, agaynst the whiche the gates of hell can not preuaile, and do al- wayes beate in this moost comfortable gos- pell, or glad tydynge. That heretage is ge- uen by fayth, that the promyses may be sure

## Of synne.

after grace. As sayeth Paul Ro. iii. and. v.  
We iustified by fapth, haue peace wpyth  
God thozowe Chyfte.

¶ Of synne. The new learnynge.

The lust oz concupiscence that remay  
neth in a man after baptyme, the lawe of  
the membris, infirmitie, oz sycknesse, is no  
synne nother veniall noz mortall, and after  
baptyme it is not original, but is the payne  
of synne. Neuerthelesse it bryngeth forth  
synne. This opinton maketh a man that is  
baptysed slowe and dull to fyght agaynst þ  
fleshe, for he beleueth that he is all whole &  
in sauegarde.

¶ The olde learnynge.

Concupiscence which sheweth her selfe  
by hir euell frutes, euen in a man thae is  
baptysed, is synne of her selfe. Ro. vii. Here  
the Apostle sayeth: Now I myne owne selfe  
do not this, but þ synne which dwelleth & re  
mayneth in me. The Apostel doth not here  
speake I þ person of wycked mē, for wycked  
mē do not cōsent to þ law, they serue & obey  
not þ law of god w theyr mynde. S. Austē  
was sōpyne of this opiniō, þ the apostle had  
spokē these wordes in þ person of euell men,  
but i his retractiōs, & against Iuliā he doth  
revoke this opiniō, and he sayd that at that

### Of synne.

tyme he vnderstode not Apostell anyght.  
Now he that speaketh so, and was baptysed,  
and was the electe instrument of God, and  
yet complayneth of concupiscence and cal-  
leth it synne, then let the scooleme tell, whe-  
ther the Apostell doth well call that concu-  
piscence, which bryngeth forth euell frutes  
(excepte it be stopped) synne or no. Yee let  
them tell whether the holy goost dyd erre in  
that worde. Merely. i. Corin. xiiii. the Apos-  
tell thanketh God that he spake more wyth  
tongues, then all the Corinthians dyd. Ther-  
fore so great an Apostell knewe with what  
wordes he shuld name concupiscence. Whe-  
re we folowe that maner of speakyng, we are  
chaced out, mocked, and cast out as herety-  
kes of them that are lytell moued, with the  
cause of so great matters, so that they may  
trumphe in the worlde and lyue in peace.  
Then the trueth is, that concupiscence (the  
which bryngeth forth the same frutes after  
baptyme that it dyd before) is called synne:  
as the Apostel doth exhorte the that be bap-  
tysed, Ro. vi. Let not synne reygne in your  
mortall bodies. He doth not saye concupis-  
cence, but synne, for so the trueth of þe greke  
hath. Moreover ther is no man but he kno-  
weth that synne is knowen by the lawe, but

## Of synne.

this concupiscence is forbidden of the lawe, for it is synne. Infirmities surely & also paynes do not fall vnder the precept. And it is knownen that the Apostell sayeth Ro. vii. I dyd not knowe synne, but by the lawe, for I had not knowen that concupiscence had been a synne, yf the lawe had not sayd thou shalt not lust, and by and by he calleth it synne.

But this is the difference, namely before & baptisme of the sprete and water, that concupiscence or lust was a synne raygnyng, but after the wasshynge of regeneration, it is synne ouercome and subdued of his own nature in dede it is euell, but a man truly regenerate, and not walkynge after yf flesh, doth repressse and holde downe synne with the spret of grace, yf it raygne not, nor haue the ouerhande, that ther be no damnacion vnto them that be grafted in Christ. Roma. viii. for it is not rekened hym to damnacion, for the sprete that resysteth the fleshe.

The whiche thyng saynt Austen in these wordes doth conclude: All synne is forgeuen in baptisme, not that it shulde not be at all, but that it shulde not be rekened for synne.

Now iudge good reader, which of vs speake more truly: they that make so lyght a thyng of this olde leuen of malice, callynge it a

### Of worshippinge of sayntes.

tyfel infirmite onely, whiche neuerthelesse  
is no veniall synne, do not know þ grace of  
god, & do blaspheme vs þ make a great thing  
of it: as it is a great thyng in very dede, &  
þ we shulde haue nedde of þ great grace of  
God. We do exalte & magnifye wþ kynde de  
uotion & godlynes þ bloud of Chyist: where  
wþ al synne is purged & redeemed þ we low  
ly cōfessours & graunters of our synnes, may  
fynde grace in þ eyes of god þ iuste iudge.

### Of worshippinge of sayntes. The new

Not only Chyist is our mediator, but al  
so the sayntes which raygne in heaue wþ  
Chyist: wherfor they ought to be called vpo  
as mediators of intercessiō, þ which pur  
chase vnto vs many good thynges. Our Loz  
de diuidyng his kyngdom hath cōmitted the  
one halfe of his kyngdom, (þ is mercy) to þ  
sayntes, to be geue and distributed vnto the  
worlde: þ other part (þ is iudgement) he ke  
peth behynde for hymselfe. For he þ wyl ob  
tayne any thyng of a pryncce he seketh out  
some mā of authorite, at whose request he  
may obtayne þ he wyl haue, þ which shulde  
not spede yf he came to þ pryncce alone. Ma  
ry þ mother of God yf she brake þ heade of  
the old serpet, why shuld she not be a meane  
for mankind: Therfore our lady & þ saltes  
do worke partly our saluation. The blessed

### Of worshippinge of sayntes.

virgin is þe neck, Christ is þe head, & we be þe  
membres: no good gyftes come downe into þe  
membres, but thowm Mary as þe necke. Also  
the sayntes worke miracles. For how many  
beyng syck w<sup>th</sup> diuerse sickneses, haue be hol  
pen at þe monumētes & tobes of the sayntes.

### The olde learnynge.

A synner alone maye not appeare in the  
syght of God, (for our god is a cōsumynge  
fyre. Heb. xiii.) except he be brought to hym  
by a mediatour, for whose merites sake he  
doth forgeue þe synners trespasses. Christ is  
þe mediatour. i. Timo. ii. Heb. ix. Ro. viii. our  
satisfactiō. i. Jo. ii. our ryghteousnesse. i. Cor  
i. our prest for euer, Psal. cix. Heb. iii. v. vii.  
viii. ix. x. Christ is not a fearfull iudge to  
saythful mē, but an aduocate, callyng vnto  
him those þe be ladē. Mat. xi. He is of so great  
mercy þe gaue his lyfe for his shepe. Jo. x.  
Mat. ix. Then we ought not to be afrayed  
of Christe, as yf he were a iudge, but we  
ought to come to þe trowne of grace, because  
we be synners, & so we myght be delyuered  
of synne: for he is the lambe. xc. Mat. ix. Lu.  
v. He came not in to this world to cal rygh-  
teous men. xc. A syck man feareth not a phi-  
sician, but the sycker that he is the more  
despyrous he is of þe phisician. Shall that phi-  
L. iiii.

**Of worshippynge of sayntes.**

Physician which dyed for vs, when we were yet  
synners. Ro. v. he now vncōstāt and do no  
thing but threaten & kyl, so þ we haue nede  
of some mā to playe þ mediator & meane  
betwene hym & vs, to swage his wrath: A  
vnsensyng thought of a chryste mā. What  
a carnall and a fleschly dreame is this: how  
fonde a kinde of fellows are these: how vn  
learned in the scripture: Who dyed for vs:  
dyd Steuen or Peter: Dyd not Christ dye  
for vs: & that of suche a charite, as is not a-  
ble to be expressed. Jo. xv. Greater loue thē  
this can no man haue, euen that a man be  
stowe his lyfe for his frendes. And yet for al  
that great charite we dreame þ Christ is a  
fearfull tyraunt & that he wyll put away a  
wretched synner nedynge a physycian, with  
a cruel cōtēnauce & cōmytte hym to þ tour  
mentours, excepte he bynge some saynt w  
hym. So worship we now the sōne of God  
which humbled hymselfe to the death of the  
crosse, that we not beleuynge his wordes,  
whā he sayeth: Come to me & I shall refresh  
you, I am þ waye, I bestowe my lyfe for my  
shepe, but dare be so bolde as to accuse hym  
of lyeng, & say these be voyde wordes which  
þ doest say. Thou hast cōmitted mercy to þ  
sayntes, þ canst do nothing els but threaten &

## Of worshippynge of sayntes.

undo synners. I wyll turne me to some of  
sayntes which shalbe me patrone and aduo-  
cate by the. Are not these sayntes wicked &  
vngodly: yet they shoulde be rekened moost  
holy of all, be of thys mynde and opinion, &  
they condemne vs of herespe before shal mat-  
ter be knowen. The scripture byddeth vs  
are in the name of Christe, such thyng as  
we haue nede of, Johā. xvi. and not in the  
name of sayntes. Recōciliacion & saluation  
is in none other name. Actū. iiii. The prest-  
hode of Christe is for euermore. And shal Apo-  
stell sayeth. Ro. viii. that Christ remaineth  
& abyde at the ryght hande of the father &  
maketh intercession for vs. He is onely the  
way to the father. Johā. xiiii. By hym we  
haue an entraunce to come to shal father Ephe  
ii. By hym we haue boldnesse and intraunce  
to god in all confidence thorow the fayth in  
hym. Ephe. iii. He is oure hope. i. Timoth. i.  
He came that he myght saue synners. i. Ti-  
moth. i. He gaue hym self an oblacion to god  
for vs Ephe. i. v. And we amonge so many  
prayses of burnyng charite & fre mercy haue  
not learned yet to truste in hym, whiche is  
oure reconcyler, and brynger in fauour so ge-  
tell and lyberall, that he dyd not dyspayne  
to be an oblacion for syn for vs, shal we myght

A v.

**Of woꝛshyppinge of sayntes.**

he made the ryghteousnesse of god thowgh  
hym: so myghty, that they þ̄ beleue in hym,  
cā not be ashamed. Roma. ix. Farther more  
the mother that is a virgyn vsurpeth oꝛ ta-  
keth vnto her none of those thynges, þ̄ they  
spunge to hyr prayse. I pray you for shame  
darre the corrupters of scripture geue that  
vnto the mother, which the holy goost dyd  
prophecy of the sonne of God. Genesis  
iii: foz he and not she dyd breake the serpē-  
tes head. In somuch that I can not tel whe-  
ther I shuld maruayl more vpon the grosse &  
rustical ignoraunce of these greate masters  
oꝛ that I shulde crye out vpon the wycked &  
vngodly opinion that they haue of Chryste.  
They haue so lytell regarde what they say,  
þ̄ al the thought that they take is, þ̄ alwayes  
they shulde be sayenge somthyng. And euē  
as in tymes paste the philosophers of Epi-  
cures secte and þ̄ Stopkes affirmed þ̄ God  
dyd none other wayes, and had no other  
subsistence, then they thought he had: and  
subscribed the nature of God with wayne  
dreames & deuyces of theyꝝ opinions, lyke-  
wyse oure false diuynes do ymagen Chryste  
to geue from hym his mercy to sayntes,  
and to be a fearfull iudge, and that he dam-  
neth all synners, excepte that he be pleased

### Of worshypinge of sayntes.

Asswaged by the intercession of some saynte  
And this ymaginacion pleasech them well,  
and they comaunde the church so to beleue.  
Also these fellows make Mary the necke  
of the mysticall body. Who can abstayne  
from laughyng (ye rather wepyng.) They  
make artycles of the sayth besyde the scrip-  
ture of theyr owne brayne, and where they  
shuld onely stycke to þe scripture, they bryng  
forth old wyues fables for sounde and true  
thynges, mesuryng al godly thynges wyth  
the plummet or lyne of our reason, and by þe  
similitudes of thys world. And whā as they  
tryfle bothe vnlarnedly and vngodly, yet  
they be not afrayed to dryue to the fyre as  
many as wyl not play the fooles with the.  
And that in all poyntes they may play the  
false doctors they waste the scriptures to  
confirm theyr errors, of the which thyng  
I haue spoken very largely in oure commu-  
ne places. But lest ony man shuld thynke  
that I saye thys in the reproche of sayntes,  
so I thynke: that sayntes shuld be worship-  
ped, but after the rule of scripture. Seynge  
that they be the glorious membris of þe mys-  
ticall body, þe household meny of God, and  
ioyned vnto vs wth the moost surest bonde of  
charite. For charite perysbeth not, but is

**Of worshyppe of sayntes.**

made perfect in heauen: wherfore they loue  
vs, and couet with a brotherly loue oure  
amendment. Therfore let vs reuerently &  
holyply kepe the memory and remembraunce  
of them, in the which we may se þe wysdom  
of God, his goodnesse, power and the vn-  
speakeable riches of mercy, to the exercise  
of our fayth hope and charite. For as ofte  
as we remembre theyr manly fyghtyng a-  
gaynst the gates of hell, and the manyfold  
grace of god, the which the father of all con-  
fort poured forth vpon these vessels of mercy  
we are lysted vp in hope and truste of so  
great goodnesse. And we be prouoked to the  
folowynge of so greete perseueraunce by  
theyr vertues, set out as whement intyse-  
mentes. What good and deuout mā is ther  
but he wyll desyre with all his hart, that he  
myght ouercome þe enemye of oure salua-  
tion, with suche strength of fayth as þe sayn-  
tes were endued and harnessed with all, þat  
at the laste hys enemyes overcome, he  
myght be associate and accompanied for euer  
more, with þe electe and chosen of god: And  
whan he doth se so excellent vessels of glory  
made of the chyldren of wrethe, and of the  
lompe of perdition, not by mans merites,  
but by the power of the grace of god: that

### Of worshypinge of sayntes.

he wyl conceaue a trusty hope of so mercifull a father, & which made vs worthy when he founde vs unworthy. Then yf we pray to God for fayth, hope, and charite. And seke the kyngdome of heaue before al other thynges, we maye folow the foote steppes of the ryght sayntes, then haue we worshipped the sayntes very well, and euē as we shulde do. For the wyl of God and the sayntes is one, wherfore what other thyng wyl they are, then the amendement of a synner, and the contynuall recorde and remembraunce of the lawes of God. But that we shulde flye for succurre to them, in oure aduersite & nede, that they may be meanes betwene vs and God, they nother do requyre it: for they seke nothyng but the glozy of God, nother can we desyre them to be mediatours for vs excepte we do iniury to the moost persyte & moost sufficient mediatour of all. Now seying that the scripture is our candell, in þ moost darke nyght of thys world, we be moze sure that call vpon God by Christe (the whiche thyng the scripture doth commaunde) then they which imagen new kyndes of worshyping and inuocacions, of the which þ scripture maketh no mencion at all. Call vpon me (sayeth the Lord) in þ tyme of tribulaciō

### **Of woꝛshippynge of sayntes.**

**I** shall deliuer & and thou shalt honoꝛ me.  
Psalmo. xlv. And Joel .ii. Whosoever wyl  
call on the name of God foꝛ helpe shalbe sa-  
ued. And in thys matter we foꝛce not vpon  
long tyme oꝛ longe costume: foꝛ christen-  
dome oꝛ a christenmans lyuynge, standeth,  
not in the passynge ouer of longe tyme, oꝛ in  
the oldnesse oꝛ antiquite of costume, but  
in the scriptures of euerlastynge truth.

Now good reader iudge what kynne of chri-  
sten men they be, that fasten theyr hope not  
in Chyiste, but in creatures, knowynge no-  
thyng at all how muche helpe we haue in  
Chyiste. They differ very lyttell from ido-  
laters, & whyle they go aboute moost ear-  
nestly to honoure sayntes, they dyshonour  
them farre out of rule and fashion that can  
be: euen when they geue away from god to  
the creature hope and confidence, the which  
is deu onely to god. As touchynge the myra-  
cles reade the. xliiii. chapter of Math. and  
the seconde of the. ii. Epistell to the Tessa-  
lonians, & yowre mynde shalbe at reste and  
certified.

### **Of the supper of the Lorde,**

**The newe learnynge.**

**The sacrament of the altare muste be**

of the supper of the Lorde.

geuen onely vnto prestes vnder both þe kyndes, and to lay men onely vnder the kynde of bread, because that Christe by a naturall accompaninge or folowynge is whole vnder bothe the kyndes, accordyng vnto that sayenge of the sequence: The flesh is meate, & bloud is dryncke, Christe abydeth for al that whole vnder both the kyndes. A lay man must take his ryghtes euery yere once at the leaste accordyng to the chapter Omnis utriusque. &c. The masse of a prest is a sacrifice both for quych and dead, and the syn & the vncleynesse of the person of the minister stoppeth not the frute, seynge þe wrought worke of the masse hath strength, and þe oblation is made in the person of the whole church: wherefore it is a great merite, for by it we deserue muche to oure selues, and also to other. Wherefore the ordinances of masses be good, and yearly obytes be profitable. For in other good workes the wyckednesse of the person of the minister taketh awaye the cause of the merite: here it letteth nothyng, where as the saythe of the churche is consydred, and not the worthynesse of þe person. This is the samer. A wycked man and an vngodly, haupng onely a deuote intent, although he be an abe-

### Of the supper of the Lorde.

inynable in the syght of God, yet for al that in thys cause, because he beareth & persone bz is in the rowme of & church, he abydyng a synner and a dānable person, he purchaseth and deserueth vnto other men, remission of syn and euerlastyng lyfe. This they saye.

### The olde learnynge.

The Apostell in the fyrst epistell to the Corinthyans the .xi. chapter, preparyng the supper of the Lorde, dyd wyte that he toke of the Lorde that he taught and gaue to the Corinthyans. And whan he expounded the busynesse and matter cōcernyng the supper he geueth both the kyndes indifferently to all the bretheren, euē as Christ dyd ordeyne. Mathe. xxvi. Marke. xiiii. Luke .xxii. Here we haue the worde and the facte of the Lorde, and of hys minister Paule and also of & primitiue church, in the which as the fayth was moze lyuely, charite was moze feruent hope was moze sure, and holy christendom was moze purer, for it was nearer & quicke sprynge. Yf it be so that it is not lesul for vs to kepe the worde and the dede of Christ, & specially in a great mater, as is & sacramēt for what intent shall the church of God

## The supper of the Lorde.

haue the scripture expounded and declared:  
Dyd not euen the new wynters (as Bersō)  
saye: That nother the byshop of Rome nor  
generall councell, nor yet the church oughte  
to chaunge the learnynge y<sup>e</sup> was geuen vs by  
the euangelistes, & by Paul: Yf it be law-  
full to euery man y<sup>e</sup> lyst, to chaunge in y<sup>e</sup> sa-  
cramētes of y<sup>e</sup> church, those thynges which  
Christ taught to be kept, & the apostles both  
taught and kept: I pray you what case shall  
the church be in then, which shalbe cōpelled  
to beleue y<sup>e</sup> Christ y<sup>e</sup> wysedome of y<sup>e</sup> father, &  
the Apostels dyd teach christendom such vn-  
perfecte geare & so negligently y<sup>e</sup> they<sup>r</sup> suc-  
cessours had nede to supplie, amēde & make  
perfecte those thynges y<sup>e</sup> Christ & his Apo-  
stels lefte behynde them raw & vnperfect:  
Wyll the Saracens, y<sup>e</sup> Arabians, & the Aga-  
rens (whome we call Turkes) suffer y<sup>e</sup> ony  
mā at his pleasure after this fashon shulde  
chaunge they<sup>r</sup> Alcoran, & wolde sōtyme take  
somthyng away, somtyme vterly abrogate  
& disanul it, y<sup>e</sup> they<sup>r</sup> lawmaker had wyrtten,  
somthyng vnwarely, oz wout diligent hede  
& delyberacyon: And we christen mē except  
we suffer y<sup>e</sup> church to be turned out of fra-  
me & peruered, to be darkened & to be pul-  
led in sunder & minished, Yee to be vterly

### The supper of the Lorde.

cast awaye, we be banyshe & destroyed as  
the enemyes of the church. But the case &  
these be tollerable: who can abyde that ydel  
felowes shall make marchaundyse of it that  
was leste to be the memoziall and remem-  
braunce of the death whiche brought lyfe,  
wherby they make a sacrifice of the masse,  
& crucifye Christ agayne, as much as lyeth  
in them: for yf it be so that they worke with  
theyr dayly sacrifice (as they call it) remis-  
sion of synne, I praye you the what synnes  
dyd the bloude of the new & everlastyng te-  
stament take awaye: This is therfore our  
catholyke belefe of the supper of the Lorde.

ffyrst: The supper of the Lorde ought for  
to be done after the ordinaunce of Christe  
1. Cor. xi. that our fayth maye be increaced,  
our charite may be kyndled, our hope maye  
be made sure, by & cōtinual remēbraunce of  
the death of the Lorde: & that we knowyng  
the cause of the moost p̄ecypous death of  
the Lorde, maye be dayly more and more stea-  
red vp, to geue thanks for the vnspeakea-  
ble loue, to destroye the body of synne and  
to walke in newnesse of lyfe.

Secondarily, Therfore the supper of  
the Lorde is a memoziall of the death of  
Christe, whiche brought saluacion and not

### **The supper of the Lorde.**

a sacrifice, but a remembrance of the sacrifice & was once offered up upon the crosse.

Thirdly, Ther is a promise. Psal. c. ix. that Christ shalbe our byshop for euermore ordered of the father: and this promise is performed, for Christ hath entred once in to the holy place, by an oblation makinge perfect for euermore. Heb. ix. and. x. so that we nede not to haue hym offered up for vs agayne, the which dyeth nomore.

Fourthly, We knowe of the booke Leviticus, that the oblation of Moses was made for synnes, whan the oblation dyd satisfie and the bloude dyd washe. The yf this one sacrifice, (in the which Christ dyd offer up hymselfe) dyd satisfie for the synnes of the whole worlde, accordynge to the prophete of Esay. the. liii. Chapter. He dyd beare our synnes, and he was torne for oure wyckednesses, and. i. Joh. the. ii. Chapter. He is oure satisfaccyon and so forth: it soloweth and is a good argument, & all the oblations which are besyde this, be vayne and voyd & which they pretende.

Fifthly, To raise up a new oblation is to set lytel by the fyrst, to proue God a lyar and to deny Christe whiche bought vs, after the wordes of saynt Peter. ii. Pet. ii.

### The supper of the Lorde.

For whan they saye y synnes be releassed & forgeuen in the sacrifice of y masse, whan y sonne of God is offered bp both for quicke & dead, it foloweth after theyr opinion, that that onely sacrifice of y crosse dyd not satisfye for all synnes. And I praye you is not y euen to forswear & denye y Lorde which dyd redeme vs, not w corruptible thynges, as with golde & syluer but w his owne precious bloud, whā we say y it is done by y vertue of y masse, y which al scripture doth say cometh to vs by the death of our Lorde Jesus Christ:

Spytly. Yet for al that we do not affirme y synnes be remytted only by y partakynge of the supper of the Lorde, but whan we do remēbre w a true & a kynde fayth the benefyte of our redemption, in the which y sōne of god dyd geue his body a sacrifice for synnes, & shed his bloud to washe away synne: by this fayth we be iustified & made ryghteous, & we obtayne remission of our synnes, gotten by the death of Christ. And this is a dilicyous feast of soules, of the whiche they that are not partakers shall peryshe. Christ in the. vi. Chap. of Ihon sayeth. My fleshe is meate in dede, and my bloude is drynke in dede. The bread that I shal geue,

## The supper of the Lorde.

is my flesh the which I wyll geue for y<sup>e</sup> lyfe  
of the worlde. Excepte we eate this fleshe  
of the sonne of man and drynke his bloud,  
we shall not haue lyfe in vs, but we shal pe-  
ryshe. For it is the breade of lyfe, geuyng  
lyfe to the worlde. The whiche breade to  
eate, is to beleue in Christ as he sayeth: I  
am the bread of lyfe, he that cometh to me  
shall not be anhygred, and he that beleueth  
in me shall neuer be thyrsty. Verely verely  
I saye vnto you, he that trusteth in me hath  
euerlastyng lyfe. For as the body is fed w<sup>th</sup>  
naturall bread, so the soule is refreshed & ly-  
ueth with this heauenly bread. For whā the  
soule beleueth that Christ is y<sup>e</sup> pryce of oure  
redemptiō, our satisfaccyon, and our rygh-  
teousnesse, with this fapth it eateth y<sup>e</sup> flesh,  
and drynketh the bloude, and accordyng to  
the wordes of Christ Joh. vi. by so wholsome  
an eatyng shall we lyue for euer. These be so  
great thynges which be rehearsed aboute y<sup>e</sup>  
table of the Lorde. God graunt that this ce-  
remony of Christe, maye be restored to hys  
olde strength and integrite agayne, that we  
which be the body of Christ oure heade, ad-  
monished of the loue of God in the supper  
towardē vs, maye growe together with vn-  
lowfable glew of loue, as it becommeth

### **Of choyse of meates.**

members, purgynge the flocke with þ boilde of excommunicacyon, and eatynge truly the fleshe of the Lorde, that is to beleue in Christe crucified, and that we may be grafed in hym by the lyknesse of his death, and that we maye be partakers wth hym, of the moost glorious resurreccyon. Amen.

### **¶ Of the choyse of meates. The new learynge.**

It is not lawfull to eate every daye all sortes of meate, for it is necessary that we abstayne from fleshe every frydaye and saterdaye, and on the embyngne dayes and in lent: for he that doth otherwys without the Bissshop of Romes bulles or the pardons of the legates of the sye of Rome, doth syn, and shalbe rekened an euell christen man, yee a wycked and an vngodly heretyke.

### **¶ The olde learynge.**

In the .xi. Chapter of Leuiticus, and þ .xliii. of Deuteronomion, the choyse of meates is prescribed vnto þ Jewes, which were vnder Moses, so that it was not lawfull to eate what so euer meate they lyst. But let vs which are commaunded of Paul to the

## Of choyse of meates.

Gal. the. v. Chapter. to stande fast in the ly-  
berte, in to the which Christe hath brought  
vs, and that we shulde not put our neckes  
vnder the yoke of bondage agayne, geue  
hede and attendaunce what oure mayster  
Christ and Lorde doth saye: Math. xv. hear  
and vnderstād: It that goeth in to þ mouth  
defyleth not the man, but it that goeth out  
of the mouth that defyleth a man. These  
wordes of Christ take awaye the choyse of  
meates so that it is lawfull in the tyme of þ  
new testamēt to eate flesh or fysh whether  
ye wyll without ony synne. In the fyrste e-  
pistel to Timo. the. iiii. Chap, the holy goost  
doth call the forbyddynge of meate & of ma-  
riage, the doctrine of the deuell: For God  
hath created meate to be receaued with ge-  
uyng of thanks of them which beleue, &  
haue knowen the trueth: for the creatures  
of God are good, and nothyng to be refu-  
sed, yf it be receaued with thanks geuyng:  
for it is sanctified by the worde of God &  
prayer. By this one texte of the Apostle is  
plucked vp by þ rootes, what so euer hether  
to mē haue taught or cōmanded of þ choyse  
of meates. For the holy goost calleth it dy-  
uelysh doctrine the whiche no man cā kepe  
& obey wout the losse of his saluacyō. Let it

D. iiii.

**Of the choyse of meate.**

movē no mā that saynt Jerome doth wast  
these sayenges agaynste the Marcians and  
the Marcionites, doubtlesse our consciences  
be deliuered from the choyse of meates by  
these wordes of the holy goost. Therefore  
who so euer he be, Marcion or any of this  
tyme that byndeth wyth a commaundmēt  
that thyng which Christ wolde haue to be  
fre, he is reprobued wyth this texte as vn-  
kynde to God, and a despyser of a good cre-  
ature. Collosse the .ii. Chapter sayeth  
Paule: Let no man iudge you in meat and  
drynke. Yf you be dead wyth Christ from  
the elementes of the worlde, why be you  
holden wyth decrees, as yf ye were lyving  
in the worlde? This texte also is playne  
agaynste all the prayser and preachers of  
mans tradicions, the whiche do trouble  
mens consciences wyth mans preceptes,  
of the choyse of meates. Although thys  
maketh agaynste the obseruacions of the  
Jewes, yet it plucketh vp by the rootes all  
the tradicions of men in thys matter.  
For yf Moses lawe in that poynt be abro-  
gate and put downe, the which was once or-  
dained of God: how muche more iustly the  
constitucyōs of mē ought to be disannulled  
& put away: by y which these cruel tyran-

## Of the choise of meates.

tes coueth a kyngdome in mens consciences. Gala. i. Yf any man preach any other gospel or glad tydynges vnto you, than ye haue receaued, holde hym acursed. Therefore what soeuer other thyng is thrust into oure handes agaynst and besyde the worde of God, to bynde mens consciences, by the sentence of the holy goost it is acursed, wherfor we must refuse it both with hand and foote. Titum. i. Rebuke them sharply that they may be sound in the fayth, and not takynge hyde to Jewes fables and commaundementes of men, the which turne from the trueth. Vnto the cleane are all thynges cleane, but to them that are despyled and vncleynng is nothyng cleane, but euen the very myndes and consciences of them are despyled. Who wolde not abhorre those preceptes whiche turne from the trueth. Euē so the holy gooste decketh mans traditions wth hys tyele with the which tradicion the deceauers of mens myndes go aboute to bynde mens consciences, where as God byddeth not. Here I do not regarde those great prayfers of abstinence, the which wll name me the Episcure of Christen men as saynt Jerome called Iouiniāne, as though I wētte about to louse the byrdell of gluttony. These felowes wll

### Of the choise of meates.

dispute with a full belly of fastyng, and yet they eat fens, partridges, and al þ pycked dayntyes that can be found in a contrie.

Now tel me I pray you what haue I sayde besyde the sentences of the holy goost: I do not teache the abuse, but the ryght vse of the creatures of God, with geuyng thanks. I take not thought onely for the belly, but also for the conscience. . . . If with these mans tradycions, mens consciences be marked with an whote pryn, and God is worshipped wth commaundementes of men: the which thyng in the. xxix. of Esaye, he hateth and abhorreth. It is a very leoperdous matter to laye snares for mens consciences and to offende agaynst the chrysten lyberte which cost so much. Yf ony mā laye agaynst vs saynt Jerome, or ony o-ther of the fathers: I answer that the fathers were neuer in that blyndnesse, that they wolde be beleued more then the scripture. He despiseth not the fathers whiche enforceth hym selfe and labourerh to glorify the father of all which is in heauen. He that in the matter of conscience doth thynke, that God shoulde rather be obeyed, then man, doth not contemne men, but mag-

### Of the choyse of meates.

misfeth God, the Lord of men and angels.  
And the condicion and state of christen me  
is not so, that they ought to take example or  
rule of luyng of þ prophetes of Jupiter,  
that abstepne from fleshe and soden meate,  
or of the temple of Eleusis or Ceres or of  
Dyphus, yet that holy man is not ashamed  
in hys monkery of so voyde wordes in the  
seconde boke agaynst Iovinian. As tou-  
chyng offendynge, I haue taught always  
accozdyng to the Apostles doctrine Roma  
xiiii. that we shulde haue a respecte and re-  
garde of weake personnes, that he that ea-  
teth, despise not hym that eateth not: he  
that eateth not, let hym not iudge hym that  
eateth. And albe it he sayeth ther is nothyng  
uncleane of it self, but vnto hym which re-  
keneth that it is uncleane: yet for all that  
he wyll not that oure brother shulde be gre-  
ued with the abuse of oure lyberte, and to  
be lost with meate, for whom Christe suf-  
fered death. Ther be other farr greater  
thynges than meate and drynke that a chri-  
sten man shulde regarde, namely, peace and  
edyspenge. For the kyngdome of God is  
not meate and drynke, but ryghteousnes-  
se and peace and ioye in the holy goost.  
Therfore let vs folow those thynges that

## Of fastynge

longe vnto peacé and to the edifyng of our  
brother one towarde another. Hast thou  
fayth: kepe it to they selfe before God. And  
1. Corint. viii. Knowledge maketh mā to swel  
charyte edyfyrth, take hede lest youre lyber  
te offend those that be weake. All these be &  
wholsome doctrines of þe holy goost, & geue  
none occasion of gluttony, as the defenders  
of tradiciōs do dreame.

## ¶ Of fastynge; The newe learnynge.

We must fast certayne dayes vnder þe cō  
maundement, as the Apostels euen the. iiii.  
ymbrynge dayes, and the lent.

## ¶ The olde learnynge.

Our lyfe is a warfare oꝝ souldyers lyfe  
Job. vii. We must fyght cōtinually with an  
enemye that we haue at home with in vs,  
namely the flesh: lest he beynge made to fat  
& wantō with excesse of meate and drynke,  
preuayle agaynst the sprite. Take hede to  
yourselvs (sayth Christ Luc. xxi.) lest youre  
hartes be ouercomme with surfettyng and  
dronkenesse, that the daye of the Lord come  
not vnto you as a snare. Rom. xiii. doth the  
holy goost cōmaūde to cast awaye þe woꝝkes

### Of fastynge.

of darknesse, & to put on þe armour of lycht,  
& he reherfeth vnrasonable eatynge, & ban-  
kettynge & drōknesse amōge thē. He doth ap-  
poynte no certayne day, but onely he sayeth  
make not prouysion for the flesh to fulfill þe  
lustes of it: wylling þe we shuld abstayne fro  
vnrasonable eatynge and drōknesse, to put  
awaye the workes of darknesse not for one  
or two dayes, but at all tymes. Let no man  
thynke that this fast is a christen mans fast  
which now ragyneth, is commaunded, and  
hygly praised, whā we fast certayne houres,  
and other dayes make lusty chere, worshyp-  
pyng our belly for our God. In the which  
thynge we be worse then the heythen men,  
which dyd order theyr lyuelode not to plea-  
sur, but to the health and strength of theyr  
bodys. For they consyderunge what excel-  
lency and worthynesse ther is in the nature  
of man, dyd perceauē how fawle a thynge it  
were to flow in excesse, to lyue deliciously &  
pleasantly, and how honest it were to lyue  
skarsly, mesurably, sadly and soberly. The A-  
postle monyssheth vs. i. Thessalo. v. of our  
state and condition. We (sayeth he) are the  
chylde of lycht and the chylde of the daye,  
let vs be sober: he byddeth vs not do so for. ii.  
or. iii. dayes, but all the tyme that we beare

## Of fastynge.

about thys body of synne. Who can here in  
so great diuersities of complexiones prescrib  
be measures and dayes: Every man know  
eth hym self how longe he hath nede to  
fast, & what punishment he nedeth to tame  
hys fleshe wythal. Therfor we do not pre  
scribe dayly fastes as y<sup>e</sup> Esseyes dyd, nor yet  
with the makers of traditions fastes appo  
ynted to a certen tyme: but we exhorte to  
continuell sobernesse, and to se that the  
fleshe be brought vnder, lest whan the Lorde  
cometh we be found carelesse without any  
thought. And after thys maner alwayes we  
do exhorte, moue, and dyue, in season and  
out of season the church and congregacion  
of Christe, to a temperate lyfe, and to a  
faste semyng a christen man, alwayes sa  
uyng the lyberte of a christen man. But  
we do refuse and cast away, that fulbelly &  
drunken fast, as styntyng hypocrysy the  
which we cast in Gods teth, euen as a me  
rite, and yet it maketh nothyng for the sub  
dwyng of the fleshe, seyng that it beyng  
proude by the bodely exercise onelye regar  
deth not true holynesse. I wyl sende these  
hypocrites vnto Esay the prophete to the  
liiii. chap. where as they may learne sufficy  
ently what maner of fast God wold haue.

### Of fastynge.

Thinke you (sayeth he) that I loue thys maner of fastynge wherby men at prescripte & certayne dayes chasten the selues, goynge with theyr heades wythen downe lyke an hoke, strewed with asses, and clothed with sackcloth. Wyle thou say that thys maner of fast, and that vpon thys or þe appoynted day is more accepte to the Lord: but rather euen contrarywyse, this maner of fastynge do I alow & loue: forgeue thy dettres wrapped in shrewed barganes, and loose theyr violēt oblygations, set the at lyberte whom thou dydest cast in pryson for det, & break from them all maner of bondes and pokes, diuylde out thy meat and drinke to the hungry and thyrsty, and the pore wayfarynge straunger lede thou home to thy house, whē thou sepest the necked, clothe hym, & turne not thy face from thynne owne flesh. Here thou sepest that the body in dede must be chastysed, but that outwarde punishment doth lytell auayle, excepte thou orden it to the fastynge of the mynde, that is, to abstayne from euell desyres and affectiōs, and from couetousnesse and vnmeyfulnesse. And that ye may fast after thys wyse, ye nede no choyce of meates excepte the maner or cause of tarynge

**Of the dyfference of dayes**  
of the flesh require it. For thou dost absteyn  
and vset very skarscely all maner of meat  
to the sustenance of thy nature: therfore  
thou mayst vse fysh or fleshe, whether thou  
wilt: how be it fyshes be a maner of flesh  
as witnesseth the Apostle. i. Corint. xv. and  
Iulint, in hys hystorie of nature: lest ony  
playenge the Jew, shuld wrench hys nose at  
thys.

**¶ Of the difference of dayes,  
The newe learnynge.**

The dayes be not equall and alyke, some  
be holy and so benot al, wherfore the sonday  
is holy day to all christē men, to be halowed  
in ydelnesse, lyke wyse oure ladyes dayes, &  
the Apostelles dayes, & other chosen of the  
church to kepe holy daye and to abstayn fro  
laboure so that yf ony mā do ony scruple or  
handylaboure, and worke in the afore sayde  
dayes, he synneth. Wherfore yf ony man cō  
strayned by necessite do ony worke, ether  
at home, or abrode on þ holy daye, he shalbe  
more cruelly handled of the byshoppes, offi  
cials, and curates, than yf he had cōmytted  
aduowtry, or had pylled his negboure with  
ysury.

**¶ The olde learninge.**

### Of the difference of dayes.

Certayn dayes must be appoynted wher  
vpon men must forbear fro handylaboure  
not that the daye shulde be holper and woꝝ-  
thyer in the which we mete together, but þ  
the inordinate commynge together shulde  
not mynish þ fayth in Christ. And that we  
maye heare the better and moze commodi-  
ously, the worde of everlastynge health, &  
maye receaue the supper of the Lorde, and  
shewe to God with commune peticyon the  
necessite and nede of the church, and þ we  
maye praye together. Ther must nedes be  
certayne dayes appoynted in the whiche  
(whyle as the busynesse of the soule is in  
hande) we must abstepne from prophane &  
housholde labours. Yet for all that we must  
take hede lest we lese and destroye mēs sou-  
les with snares of commaundemētes: and  
take hede that we playe not the Jewes and  
obserue dayes, as they obserued the sabbath  
day, & the feastes of þ new Moone, against  
the doctrine of þ holy goost, (Gala. iiii.) as  
thoughe they were necessarye to be kepte  
for ryghteousnesse. For that were to cast a-  
waye the lyberte of fayth, & to turne agayn  
to the weake and beggerly elementes and  
ceremonyes, and to denye Christe. The  
Hebꝛues were commaunded to kepe þ sab-

### Of the difference of dayes.

bath daye, but whan the lyght came, & shadow vanyshed awaye, so that it is not lawfull now to any man, to orden any lawe, or make synne, where scripture maketh none, and leaueth the libertie. Collos. ii. Let no mā iudge you in the parte of the Sabbath daye &c. Saynt Austen speaketh thus of þe Sabbath day in his booke of true innocency: He pynge þe keepynge of þe sabbath daye is taken away, the which is shadowed by the vacacion & rest of one daye, he kepeth a perpetuall sabbath daye þe haupynge hope of þe rest to come, geueth hymselfe to holy workes, & doth not boast i his own workes, as though he had receaued them of none other, & knowe legeth þe he worketh in hym, the which euen in workynge is quyet & at reste. Therfore saynt Jerome sayeth very well, þe in þe newe testament all dayes be equall, & lyke holy, & that euery day is the holy daye of the resurrection, & that it is lawfull to fast alwayes and to eate the body of the Lord, & alwayes to praye. And the Apostell Roma. xiiii. wyll not that he shulde be rashly iudged, þe which iudgeth the same of euery day. Those thinges that were comaunded or forbydden in the law, as concernynge dayes, meates, clothynge, places and persones, or outwarde

### Of prayer.

thynges, they were ordeined & layd on mens neckes, for þe tyme of correccyon: But now whan þe grace of the gospels doth shyne, they vanysh awaye, and lyberte raigneth, where by we worship God nomore with certayne dayes prefixed, and with outwarde woꝝkes, as the Jewes dyd, but in sprete and trueth. For these ceremonies of the lawe dyd belonge to the Jewes, and not to the gentyles. Actu. xv. Ye maye se playnly. Mat. xii. Mar. ii. Luce. xiiii. Joh. v. and. ix. how that Christe the auctour of our lyberte, dyd intreate the Sabbath day. Therfore it were the byshoppes dewty to put downe some of those holy daies, þe which christen people haue no nede of, the whiche geue occasyon to the people, both to lese theyꝝ monye and theyꝝ soules.

### Of prayer. The new learnynge.

We must praye at certayne houres, as at matynes, syxt houre, the thyrde, the fyrst, at euensonge and at suche other. And it is made moze conueniently in churches halowed vnto God accordyng to this sayenge: Blesse þe Lord in the churches. ec. My house shalbe called þe house of prayer. Ther be many thynges i þe temples, which stire vp deuotio as þe maicste of þe place, þe christned bels, oz

E.ii.

ganes,

### Of prayer.

sacrynge belles, syngynge, waxe, candels, & reliques of sayntes, pictures, ymages, hallowed vestimentes, the sacrament of the altare, hallowed altares, in þe worship of sayntes, banners, supplications, the anoyntynge of the church, and þe hallowynge of þe same, the holy water, which euen the deuels be afrayed of, the presence of angels, for it is wyrtten Genesis. xviii. This place is terrible, and ther is a sure promys of hearynge as it is in the thyrde boke of the kynges the viii. Chapter. The Lorde answered to the prayer of Salomon: I haue herde thy prayer, which thou prayed before me, I haue hallowed this place which thou haste buylded, that I may set my name there for euermore and myne eyes and my harte shalbe there for euermore. &c. Also ther be certayne hallowed beedes, and they be honged vp on the churche dores, a certayne nombre of pater nosters and aues muste be kepte, also ther be some prayers whiche haue pardon longynge therto. Also we muste saye a pater noster euery daye to oure owne Apostles, & to the sayntes whiche we haue chosen vnto our selues, for deuotion.

### The olde learynge.

### Of prayer.

The blessed Trinite is to be worshipped in euery place. Psalm. c.iii. O thou my soule geue thanks and blesse the Lorde in euery place of his lordshippe. Christe also sayeth Job. iiii. The houre commeth & now is, when the true worshippers shall worship the father in sprete and in trueth: for verely suche the father requyrez to worshipping hym. God is a sprete, and they that worship hym, muste worship hym in sprete and verite. Where as Christ doth answer the Samaritane, argyng hym of the place of prayer, and sayeth: Woman beleue me, the houre commeth (ye, & he sayd that the houre was euen then) when ye shal nother in this mountayne, nor yet in Ierusalem worship the father. i. Timo. ii. sayeth Paul: I wyl that me praye in euery place lystyng pure & cleane hādes, without wrath, arguyng or altercacyon. Lykewyse in the. vii. chapter of the Actes where saynt Steuen checkyng & blyndnesse of the Jewes, auacyng the temple of Salomon, sayeth: But he y is hyst of al dwelleth not in tēples made with handes. As sayeth also the prophete Esay. lxi. Hea-uen is my seate & earth is my foote stoole, what house wyl ye buylde for me sayeth the Lorde: or what is my restyng place: hath

E.iii.

**Of prayer.**

not my hande made all these thynges: and  
all these thynges be made sayeth the Lorde.  
On whom than shall I loke: euen hym that  
is of an humble & a lowly sprete, standeth  
in awe of my wordes. We haue the wordes  
of the father, & of the sone, & of the place of  
prayer, the which the holy goost spake, shall  
we not beleue the sone whom the father co-  
maunded to be herde: Mat. xvi. And he dyd  
saye with an earnest affirmacyon: Whom  
beleue me. &c. I knowe that ther was in the  
olde law the arke of the conuenant, and the  
sumptuous temple of the Lorde, where as  
the Jewes had the promyse of God. ii. Pa-  
ra. vii. Whyn eares shalbe lysted vp vnto &  
eares of him which shal praye in this place  
for I haue chosen this place. But what shal  
we do now: seyng & Moses is gone, which  
was the seruaunt of the whole house of the  
Lorde, & the sonne cometh Jesus Christ  
whiche is the Apostle and the byshop of our  
sayth & cōfessiō. heb. iii. & he is com to pre-  
pare & quych tēples of God, as a byshop of  
good thynges for to come, entrynge by a  
greater & more pfect tabernacle, not made  
w hādes (& is to say) not of mā's buyldynge,  
nother by & bloud of goates & calues, but by  
his own bloud he entred once for al i to & ho

### Of prayer.

by place, & folde euerlastyng redemption. Heb  
ix. he is gone & gaue the lawe, & an other is  
come in his rowme, by whom grace is geue  
Joh. i. Aarō is gone, for the true prest for e-  
uer after & order of Melchisedech is come.  
To conclude, & fygure is vanyshed, because  
the lyght hath shyned. Then what nede we  
so costly & glourious pompe of ceremonies  
in the new testamēt we dispraise not those  
buyldinges, to the which & people cōmeth to  
hear & worde of god more cōmodiously: but  
we dispraise the abuse & the erreure, name-  
ly, that they kepe no measure, & can neuer  
make an ende of buyldynge & deckynge of  
such royal churches. Exo. xxxvi. at & cōmaū-  
dement of Moses, & cryer forbyddeth, & no-  
ther mā nor womā shuld offer vp ony more  
to & buyldynge of & tabernacle: for & people  
offred vp a great deale more, thē nede was.  
Now our cryers wout ende & measure re-  
quyre gyftes of & people to & buyldinges of  
tēples. Wher doth Christ requyre in & new  
testament such ornamētes of churches: and  
where doth he appoynt such buyldynge to be  
made: Cōmaūded not he vs to worship & fa-  
ther i spet & in verite: The which two wor-  
des cōdēne & whole tragedy of ceremonies,  
which we thike profitable & good for praiser.

E. liii.

## Of prayer.

For what helpeth to the sprete and truely  
of worshipping of God, such infinite diuer  
site of vestimentes, belles, organes, and so  
ges of dyuerse kyndes: Yf those thynges  
kyndle deuotion, & steare vp a mans mynde  
to God, it were best that not only churches  
but also houses, townes, hye waies & stretes  
shuld be ful of pangling of belles, & be reple  
nyshed with ymages. The Lorde requyrez  
the sprete and truely, and we cōtrarpe wyse  
shewe and set forth a carnal pompe, & solem  
nite of ceremonyes, the which is not only  
as great as all the Jewes fashions and ry  
tes, but passeth them farre, both in nombze  
and greatnesse, haupng in steade of þe sprete  
the flesh: for the truely, moost coloured and  
paynted ypocrisy: for we spende the whole  
daye with syngynge, sacrificyng and mum  
blyng. We speake with tungen, but no mā  
preacheth, which shulde speake vnto men, to  
edifye, exorte, and to comforte. i. Cor. xiii.  
The Apostle wyl leuer speake. v. wordes w  
his vnderstādyng, þe he may iustruc & teach  
other also, rather thē ten thousand w tūges.  
We thōdze out psalmes wout vnderstādyng  
for auāitage & lucre, makynge a sound wout  
deuotio, & alas þe word of God is cōpelled to  
geue place to this blind seruice, & þe ordināce

### Of prayer.

of the apostle also. We crye now a dayes as  
the Jewes cryed in tymes paste : Jeremie.  
vii. The temple of the Lorde, the temple of  
the Lorde, the temple of the Lorde, Goddes  
seruice, Goddes seruice, Goddes seruice,  
trustyng in wordes of lyeuge : where as all  
thys busynesse of ceremonies, is playne hy-  
red geare for mony, that it may be fulfilled,  
that the Lorde sayde. Malachie. i. Who is  
ther amonge you that wyll shut the doores,  
¶ wyll kyndle myn aultare frely for nought :  
wherfore it foloweth, I haue no pleasure in  
you sayth the Lorde of hostes, I wyll take  
no reward of your handes. Yf y the tragedie  
and spectacle of ceremonies lyketh you so  
well, go to, let vs brynge home agayne the  
whole Jewysneshe, and the whole maner of  
worshypinge of the Jewes, let vs deck vp  
Aaron, let vs orden leuytes, let vs kyll and  
offer vp shepe, oxen, and calues : and euen  
let vs be circumcysed wyth the madde Je-  
wes, and let vs loke for an other Messy-  
as, that may brynge vs in to the lande of Ca-  
naan: not by the power of the Lorde, but of  
the world. Surely yf that moost costly and  
sumptuous worshypinge of God is christes  
religion, in the which holynesse consisteth,  
I graunt that I can not tell what is our

### Of prayer.

religion. But yf Christ be oure Lorde and master, and hys doctryne be the doctryne of the father, & truthe and the waye, then is & whole heape of ceremonies nothyng lesse, than the worshyping of God. Where do we reade in & gospel of hyred prayers which ye wyl let a man haue for mony, and yf he geue no penny, he shall haue no pater noster: where doth the Lorde allowe byenge & selling, choppyng and chaugyng in holy thynges? As for those places which they bryng for the appoyntyng and assignyng of a certayne place of prayer, euery mā may se that they handle them without any manner of iudgement, and with playne ygnorance of scriptur. It is eue of the same sorte that they sayne, that the deuyl is afrayed of holy water, as though he were not more afrayed at the syght of a chryste man, whome the opntement of the holy goost, hath made holy, and is the temple of the holy goost. And as for that, that they bryng for the halowynge of beedes, and the nombre of pater nosters, as the Psalter of our lady & suche other, it is more vayne, then any tryfles be in the worlde, and more foolyshe then the tales which olde wyues tell in wynter nyghtes by the fyre syde. Therefore we must

### Of vowes.

praye to the father of heauē chozowe oure  
Lorde Iesus Chryste in spirit and truthe in  
euery place, that our prayers be not bound  
to places. For ether we go in to oure preuy  
chambre and shut the doze after vs, & pray  
vnto the father, which is in secrete: or we  
praye in euery place after the learnynge of  
saynt Paule, in the fyrst epistel the .ii. chap-  
ter to Timothy. For the whole worlde is the  
temple & church of God. The heauen & p  
heauen of al heauens ar not able to receaue  
p Lord, how much lesse then thys church: Yf  
I ascende vp to heauē, (sayeth the royal pro-  
phete) thou arte there: yf I descende and go  
downe to hel, thou art present. And God his  
owne self sayeth by Jeremy the prophete in p  
xxiii. chapt. I fyl both heauē and earth. And  
the Apostell in his preachyng to the men of  
Athens, sayeth: God is not far from vs, for  
we lyue in hym, are moued, and be in hym.  
Actu .xvii.

¶ Of vowes, The newe learnynge,  
Vowe to the Lorde & persourme it that p  
p vowe Psal. lxxv. Therfor we may vowe &  
we ought to geue it that we vowe: for ther  
a is lawe made of geupnge to them whiche  
vowed. In the .iiii. boke of the sentence it is  
wrytten: A vowe is made when a mā of his

## Of vowes.

Some wyl promyseth that he wyl do oꝝ kepe  
some good thyng, to þ which othertwys  
he is not bound, although he be bound after  
þ vowe he made. There be.iii. principalle &  
substancial vowes, that is : of pouerte cha-  
stite & obedience. he that is once made a re-  
ligious man oꝝ a preste, is bound to lyue so  
foꝝ euer, by hys vowe.

## ¶ The olde learnynge.

A vowe is a law (say þ scoole mē) made to  
perfourme such thynges as mē haue vowed  
It is playne what the holy scripture doth af-  
fyrme and iudge of the lawe, and of þ woꝝ-  
kes of it. Now is mā not iustified, oꝝ made  
righteous by þ lawe and woꝝkes of Moyses  
lawe: how muche lesse by the woꝝke of vo-  
wes, whan as scripture vtterly refuseth and  
despyeth all mans traditions, and God wyl  
not be woꝝshpped with lawes of mans tra-  
ditions, Esay. xxi. Math. xv. Marc. vii. ffoꝝ  
onely fayth in Chryste doth iustifye and not  
woꝝkes what so euer they be, and sincere  
fayth wyl not suffer men to put confidence  
in theyꝝ woꝝkes. In dede fayth brygeth foꝝth  
woꝝkes because she woꝝketh by charite, but  
she suffereth no man to trust vnto them w  
thys vngodly opinion, that he shuld be iusti

### Of vowes.

fyed by them, because that were to deny the  
Lord þe bought vs with hys precious bloud.  
Vowes are wont to be taken with none o-  
ther opynion, the that by them synnes shuld  
be done away, and to deserue grace and re-  
mission of synnes: therefore they spring of  
the ignorance of Christes religion, & they  
be playnely wicked & therfor they be nought  
and of no ppyce. For euen the scoole mē say,  
that those thynges be no vowes, which do  
turne to þe damage or hynderaunce of a māns  
saluation: seying that a vowe hathe þe same  
thynges folowynge, which an oth hathe, &  
is: iustice, iudgement & truthe. To wyll  
& desyre to be iustified by woꝝkes, is to cast  
away the grace of Christ: and that is to lese  
the true healthe and saluacion. Therefore  
these vowes that be so greatly boasted of, be  
no vowes, and of no value, for thys short ar-  
gument of Paule fearfull to all vowers  
shall stande: yf ryghteousnesse be of the lawe,  
then Christ dyed in vayne. Galat. v. Ye  
are gone quyte from Christ as many as are  
iustified by the lawe, and are falle from gra-  
ce Gala. ii. We know that a man is not iu-  
stified by the woꝝkes of the lawe, but by the  
fayth of Jesu Christe. Yf these thynges be  
sayde vnto the Jewes, the which presumed

### Of counsels:

to be iustified by þe workes of moyses law, who  
can abyde our vngodlynesse, which loke for  
those thynges by the workes of our lawes, &  
which onely Christ geueth in sayth: Ther-  
fore it repenteth vs of oure rechelesse vowe,  
& we desyre forgeueneesse of God, for our syn  
done by oure folysh vowe, & we turne agayn  
to þe lyberte, which Christes bloude gat vn-  
to vs with a sure belefe, and despyge the  
masters & teachers of workes, the opē ene-  
myes of Christe, & we rather heare þe saynge  
of þe holy goost: Gala. v. Stande in þe lyberte  
where with Christ hath made vs fre, & wrap  
not your selues agayn in þe yock of bondage.  
As touching þe places, which they bring out  
of þe old testament for þe mayntaynyng and  
stablyssyng of vowes, they make nothyng  
for the purpose: for þe maner of vowyng per-  
tayned vnto þe Jewes, & now be put away as  
be sacrifices. Act. x. I sayth in Christe ma-  
keth all outwarde thynges fre: nother doth  
the bondage of vowes, and our lyberte agre.  
What nede many wordes: Oure vowes be  
without saythe, & therfore they be syn. Now  
who wold be afrayed to leaue & forsake syn?

¶ Of counsels, the newe learyng.

The gospell is diuided into counsels and  
cōmāndementes, we be bound to kepe þe cō-

### Of counsels.

maundementes & not to despyse þ counsels.  
The counselles be in &.v. of Math. to loue  
our enemyes, not to resist euell, not to stry-  
ue in the court oz law, to lende euery one þ  
nedeth, & such other lyke. The witch yf they  
were cōmaundementes, they were to heuy  
burthens for þ new lawe. Thus saie þ Pa-  
risians. ¶ The olde learnynge.

We haue a counsel in þ gospel of luyng  
spngle Math. xix. & i. Corint. vii. But they þ  
be in þ fyfte of Math. they be no counselles  
but preceptes: þ which thyng is manifest  
by þ circūstaūce of þ text. For Christ dothe  
threatē, þ which he wolde not haue done, yf  
he had onely counselled. he þ doth threaten a  
payn, doth propound & set forth, a law, & coun-  
selleth not. Moreover it is cōmaūded: Loue  
thy neyghboure as thy selfe. That loue con-  
teyneth in it those thinges, which we haue  
spokē of. And also lust is forbyddē, & therfore  
be þ aforesayd forbyddē. Whā mat. he had re-  
hearsed those thynges which þ scoolmē rekē  
amōg counsels, sayeth by & by after: That ye  
may be the chyldren of youre father whiche  
is in heauen. Math. v. Lpke wyse also saynt  
Luke (after that he had rehened vp these  
lawes) sayeth: And ye shal be þ sonnes of the  
mooste hyest. Therfore they that do them  
not, shall not be the chyldren. Surely a

### **Of matrimony.**

counsell her wolde not haue spokē after this  
maner yee thus dyd Chrysostom. Austen, hi  
lary vnderstand þ̄ wordes of Chyste. Then  
yf the Lord cōmaunded all those thynges, why  
do we that be seruantes, louse and a breake  
the lawes of the Lord for oure pleasure:

### **¶ Of matrymony.**

#### **The newe learnynge.**

The fourthe degree of kynred stoppeth  
matrimony. There be .xii. impedimentes of  
matrymony, which hinder maryage to be  
made, and lose it yf it be contract, namely,  
errour, condition, bowe, kynred, faute or  
cryme, the diuersite of worshipping, power  
bond, honesty, yf thou be of affynite, yf thou  
be impotent in rendyng dutye. These  
hynder mariage to be made, & yf it be made  
bryake it agayne. Certayne thynges ther be  
which hyndre mariage to be made, but they  
lose it not yf it be contract: that is the tyme  
of not spousynge, and the forbidding of the  
churche. Also a spirituall kynred is gottē by  
the sacrament of baptyme & cōfirmation or  
byshoppynge the which letteth matrymony  
to be, and putteth a sunder it, þ̄ is made. Itē  
the order of subdeaco, deacon, and presthod  
stop matrymony to be taken, and putteth it

## Of matrimony.

alwaye yf it is taken, bycause that the vowe of chastite is ioynded to those orders. Also yf ther be a deuozement, both the man and y woman must abyde vnmarrjed.

## The olde learnynge.

Ther be degrees of kynne oz consanguinite and affinite red to be forbydden in the. xviij. of Leuiticus, namely: father, mother, stepmother, a natural syster, lawful syster both of father and mother, cosyn, aunte of y fathers syde & of the mothers syde, the wyfe of myne vncle, the doughter in lawe, the wyfe of my brother, stepdoughter, y son of y stepson oz stepdoughter, y syster of my wyfe my wyfe beyng alpye. Here is forbyddē y fyrst degre of affinite, & y secōd of kynne oz consanguinite: thoughe the doughter oz nefe of my brother oz syster is not rekened to be forbydden. Seyng y these be prouyded & taken hede of, by y law of God, they must nedes be honest, so that it were folysh hartynesse for a man put his decrees, to y worde of God. Those thynges that be spoken of y tymes that be voyde of spousels, & of y forbyddynge of the churche, they be mans inuencionys. And the spirituall kynred hath no testimony in the scripture. Therefore yf

## Of Matrimony.

it shyne and glyster wyth neuer so fare and  
goodly a lyknesse, we maye as easely des-  
pise it, as receaue it. Why doth not holy fra-  
ternite let mariage, by the which we are all  
knyt together in Christ: They be my bre-  
thē and my systers as manye as confesse  
Christ. That the order is a let vnto matri-  
mony, it is nothyng els but fals speakyng  
throughe hypocrysy: for yf matrimony be  
a sacrament, (as they say) I can not se, why  
holy order can not suffer y holynesse of ma-  
trimony. Mariage is honourable, as y holy  
goost wytnesseth Heb. xiii. And they thynke  
y the holynesse of matrimony is cōtrary to  
the holynesse of order, the which thyng the  
Apostle neuer knewe .i. Timo. iii. Tit. i.  
Where he wyl that a byshoppe shulde be y  
husbande of one wyfe: and .ii. Timo. iiii.  
he calleth it the learnyng of deuels yf ony  
man forbyddeth matrimony. i. Corin. vii. he  
sayeth not onely it is better to mary thē to  
burne: but he commaundeth openly in this  
maner: ffor the auoydying of fornicacyon,  
let euery man haue his wyfe. Who is that  
euery mā: is it not manifest that mariage  
is fre to all men which haue not the gyft of  
chastite: Saynt Jerome sheweth a cause,  
why in the .ix. of the Actes, Christ called S.

## Of Matrimony.

Paule a chosen vessell: namely, because he was the storehouse of the lawe and of the holy scripture. And against Iovinian he sayeth: I wyll brynge forth Paule the Apostle, whom as ofte as I reade, I thynke that I heare not wordes, but thōderynge. But they which defende the fylthy synge lyuyng, despyse this thōderynge of this chosen vessel, as the barkynge of a dogge, & they thynke þ he þ is within orders, synneth deadly yf he mary a wyfe. God the father dyd orden marriage, the sonne dyd cōmende and honoure it with his presence and with his fyrst myracle, the holy goost pronounced it honourable, Paule the seruaunt of Jesu Christ forbiddeth not bisschoppes and deacons to be maryed: And they which boast them of the Gospell, nombze the marriage of prestes amonge deadly synnes, as a prophane and vnholp thyng, the which the holynesse of order can not suffer. Why beleue they not at the leaste the sentence of holy fathers: for Theophilactus vpon the .viii. Chapter of Mathew sayeth: Learne here that marriage hyndereth not a man from vertue, for the pryncce of the Apostles hadde a mother in lawe. Farthermoze we do allowe no deuozement, but in case of fornicacion,

### Of matrimony.

as Christe sayeth Math. xix. where as it is  
lawful for the vngylty after the deuozcemēt  
to mary agayn: the which thyng myght be  
easely done yf the man aduouterer or y woman  
shulde be kyled, after the law of God  
Deute. xxxii. Now they tary both vnmarried  
the which is a deuozcement rather in name  
and in worde then in dede. The texte of  
Math. xix. is manyfest: (Whosoever forsa-  
keth his wyfe, but only for fornication and  
marryeth an other, he cōmitteth aduoutry.  
For this clause that is put betwene: (except  
it be for fornicacyon) declareth & ruleth the  
whole sentence, that yf ony fornicacyon do  
chaunce in the meane season, he that forsa-  
keth the woman aduouterer and marryeth  
an other, he beyng vngylty, that he cōmpt-  
ed none aduoutry. And why do not we in  
such cases, go rather to the scripture, that is  
inspyred of God, then to those wyters of  
fūmes: seyng that the Apostle. ii. to Tim. v  
iii. Chapter pronouñceth and sayeth that the  
scripture is profytable for correccyon and  
teachyng.

### Of Bysshoppes. The new learyng.

A Byshop is of hyper authorite then a  
symple prest, and hath the reseruacyon and  
kepyng behynde to hym of certayne cau-

### Of bishoppes.

ses: for the hyer that y degree is, the greater and more is the power. And this new learninge wyneketh at and ouerseeth the pope & pryde more then worldly, of them which call themselves the successours of the Apostles and preach not the word of God, the which is the moost worthy hye office in y church.

### ¶ The olde learninge.

When ther rose a contention amonge y disciples, which of them shuld be thought greatest amonge them, Christ sayd: The lordes of the gentyles haue domination ouer them, but it shal not be so amonge you. Where as Christ wolde haue taken cleane out of the disciples myndes the desyre of honoure. For yf oure Lorde and mayster dyd not come to be mynistred to, but to mynister and serue other (as it is Math. xx.) how muche lesse shall it become seruauntes, to swell and be proude with worldly desyre of honoure: The which thyng y Apostle teacheth playnly. 1. Cor. iiii. So (sayeth he) let a man reken vs, as mynisters and seruauntes and disposers of the secretes of God: he sayeth mynisters and seruauntes, and not lordes and prynces of the worlde. So in many places of his epystles, he calleth hymselfe  
ff. iiii.

### Of Ceremonies.

This place (sayeth he) maketh agaynst the, which do geue themselves to sluggysnesse, ydelnesse, and to slepe, & thinke that it is an offence, yf they reade scripture: and despyse them as bablers and vnprofitable, which are occupied in the lawe of the Lorde both day and nyght, not takynge hede, that y Apostle comaunded euen learnynge also after the rehearsynge of y cōuersacon of a byshoppe.

### ¶ Of Ceremonyes.

Men reken that ceremonyes haue the name of a towne in Tuscya called Cerete, and by ceremonyes we meane the worshippynge of God, but outwardly.

### ¶ The new learnynge.

The ceremonyes which our fathers ordered, must be kepte, and not chaunged, the which are worshippynge of god. For the religious men, and rude prestes do defende the ceremonyes (what so euer they be) so styfly, as though holynesse consysted and stode in the only. For we haue sene in these tymes, the holy orders contende and stryue wpyth vnstaūcheable hatred amonge themselves for ceremonyes.

## Of Ceremonies.

### The olde learynge.

We may not swarue nother to the ryght hand, nor to þe lefte hand, but we must walk in the kynge's hye way. Our lyfe is in that case, that we can not be without ceremonies. For we be not angelical spirites, but men: & as long as we lyue in this vnsyble world, in the prison of this body, we must nedes haue difference of workes, of places, of offices, of tymes, of persones, & of other thynges. For we be (as the Apostell sayeth. Romano. xii.) many membres, and one body, & not hauryng all one acte or office. But after that the lyght of the gospell came, and folowed the shadow of the law we shuld vse very few ceremonies, as we haue baptyme and the supper of the Lorde, after the ordinaunce of Christ in the newe testament. For we vse (as we be alwayes redy to þe worste) to set muche by ceremonies, and to conceaue a vayne opinion and confidence to be iustified by them, yf they be perfectly done: & yf we leaue them vndone, we conceaue a folysh feare, (þis) of euery hande a noughty conscience. Therfore lest we shuld swarue away from the pryke of trewe holynesse, let vs take fapth and charite vnto vs, as the

### Of Ceremonyes.

rulers and gyders of ceremonyes, in the  
whiche yf they were done, they myght be  
done godly. Befoze all thynges we muste  
take great hyde and diligent prouision, lest  
ceremonyes hurte and destroye the head &  
the roote of oure religion, which is fayth in  
Christ. Fayth and belefe in Christ is onely  
our ryghteousnesse, which worketh after-  
ward by charite, the which yf it continue in  
safegarde in the libertie of the sprite, ye may  
lyue and be occupied in the ceremonyes of  
the churche without ony blame. For he that  
is iustified, by faythe, kepeth ceremonyes,  
lest he shuld offende those that be yet weake  
in y fayth, not as necessary to ryghteousnes-  
se, but as a teachyng and a bryngyng vp for  
weaklynges: beleuyng stedfastly, y all those  
outward thynges be fre vnto vs thorow  
fayth, and that we owe nothyng to ony body  
but onely loue. Roma. xiii. By thys rule  
the Apostle beyng conuersant amonge hys  
brethre, without the peoperde and the losse  
of conscience and faythe, was so fre by the  
sprite of faythe, that for al that he made hym  
selfe an vnderlyng and a seruaunt of all  
me, and was of all fashon, to saue some at  
the leest. he had knowlege, but he knowe y  
knowlege dyd swell, and charite dyd edyfy.

### **Of mans traditions.**

1. Corinth. viii. and. ix. he graunted that all thynges be lawfull vnto hym, but that all thynges be not profitable, that al thynges be lawfull, but all thynges do not edifye. And he dyd folowe those thynges which belöged vnto peace, and to edifyenge. We wyll folow thys Apostle not geuyng our lyberte to the occasion of the fleshe, but in seruyng one an other by charite. Galat. v. There must the overseers and ministers of the churche be monyshed, that they vnlade the congregacion, holden downe with so many ceremonyes and lawes, that almoost the condicion and state of the Jewes were more tollerable, then the state of Christen men. Now, it is not onely folyshenesse, but also wyckednesse, & Christe mē shuld stryue amonge them selves for ceremonyes (I can not tel what) whose bage is, charite, and not ceremonyes. Ihon. xiii.

### **Of mans tradicions.**

#### **The newe learnynge.**

Ther is a canon or a rule, the whiche maketh equall the constitucions of popes and bysshoppes wyth the gospell, and it affirmeth that the gospell can not be well

### Of mans tradicions.

Wherof we excepte the statutes and ordinaunces of the fathers be kepte, as Leo the. iiii. sayeth in the. xx. distinction in the chapter. De libellis. All thynges that be necessary to be knowen to our saluation, be not expessed in the canonically scripture, but the holy goost afterwarde by the scripture was wyrtte, & dyd shew many wholsome thynges vnto oure forefathers. Johan. xvi. I haue many thynges to say vnto you, which ye can not heare at this tyme. And those thynges that were in practyse then, are not now all wyrtten, but euen geue from one to another as by hande, and are come euen to oure tyme, as Damascen in a sermon of the dead wyrtteth, that the memory of saythfull deadmen came vnto vs from the Apostles tymes. Moreover Paule taught the people, that he purchassed vnto Chryste, whan he was with them many thynges the which were neuer wyrttten. Also he that heareth not by church let hym be counted as an hepythen & a publicane therfor she may make lawes and constitucions necessary for mans saluatiō. Also that is necessary to saluation, whose transgressyon is deadly synne, but the ordinaunces of the church be such, the fyrst is proued by Abbas in the proemy or preface of the

### **Of many traditions.**

decretales. And in the fyrst chapter of constitutions, he allegeth Calderine, Johā Andrea and Thomas. And for thys purpose maketh the text in the chapter: Duo tunc & viii. distinction. where as it is wyrtten & the breaker of the traditions of the church synneth deadly, because & also the positive lawe byndeth in matters of conscience, ergo they bynd. Here vpon Johan Mayre with great pryde & dysdayne sayeth in the. iiii. distinction the. iiii. q. To thynke that he that breaketh & commaundementes of the church synneth not deadly, is an erreure.

### **The olde learnynge.**

Mathew the. xvi. Chapter the heauens father maketh his onely begotten sonne doctoz and teacher of & church, sayenge: Heare hym. And he put his wordes in his mouth. Deuteronomy. xviii. he sayeth: And I wyll be a reuenger and a punyssher of the which refuse the learnynge of thys doctoure. The which sayeth Johan. vii. My doctryne is not myne, but his, which sent me, that doctoz is the euerlastynge wysdome of the father, the way, the lyght, the truthe, whom we beleue stedstly that he bothe wolde and dyd geue

## Of Ceremonies.

unto his church, not botched, clowted, or vni-  
perfecte and vnstable learnynge, but solide,  
perfecte, and vunchaungeable, to the whiche  
needeth nothyng to be put to, as an addition:  
for those thynges that are necessary for to  
be knowen for mans saluation, be contay-  
ned plenteously in the canonical scripture.  
Sometymes the Apostles spake and trea-  
ted vpon the kyngdome of God, moze plen-  
teously in speakynge, than it is wyrtten in  
bookes, yet for all that, as for the same of the  
sentence and doctrine, they preached none  
other thyng, than the gospell, whiche we  
haue wyrtten: so that those thynges which  
perceyue vnto a chrysten mans lyfe, muste  
be learned of no where els, but of the byble,  
that is of the newe testement and of þe olde.  
For all scripture, geue by the inspiration of  
God (sayth þe Apostle. ii. tim. iii.) is profita-  
ble to teachynge, to improue, to informe, & to  
instruc in righteousnesse, þe man of God  
may be perfecte and prepared to all good  
workes. Then why do we thrust in þe chur-  
ches handes þe lawes of men, as necessary to  
Chrystes regilton: I do not speake here of þe  
ciuill lawe, I know that þe lawes of secular  
power are to be kepte for þe conscience sake:  
for they haue theyr strength of Goddes lawe.

### Of Ceremonies.

Rom. xiii. I speake of þe decrees of me, with the which they wolde bynde mens consciences. farthermore the Apostle in the. ii. Tim. iii. chap. prayseth þe holy scripture to a great verdit & prayse sayenge; The holy scripture may make þe wyse vnto health thorow fayth which is in Christ Jesu. Who dar set thys tytle before his constitucions, þe they maye make you learned to saluacion: thys honour is onely deu vnto the holy scripture of God. farther more, yf ther were ony thynges shewed oure fathers a. M. year ago by the holy goost, the which were not knowne ( in tyme of the flouryng of the churche, that newly byd spryng vnto the Apostles and to the church, they be ether necessary to saluacion, or not necessary. Yf they be not necessary, but ordened for þe tyme, why is a mans conscience boide with them: Yf they be necessary, ether ther is an other waye to saluacion now, than was in the primitive churche, or els they were all damned that departed before that reuelation: for they knewe not the thyng that was necessary to theyr saluacion. The whyche thynges, seyng that they be þe moost wayne that can be and foolyshe, and that the same maner of iustifyenge and saluacion is now,

### Of mans tradicions.

that was than, and was than, that is now  
why make we those thynges necessary, that  
be not necessary: And why set we so lytell  
by the lyberte of the gospel that we had as  
leue our dreames, as the moost holy gospel:  
we do not reiect and refuse the constitucions  
and ordinaunces of bysshoppes, which were  
not the conscience, but pertayne and be pro-  
fyttable for the comune peace and tranquil-  
lite of mens conuersacion: onely we desyre  
to reiecte those lawes, in the which ether they  
commaunde or forbide vnder payn of deadly  
synne, without the lawe of God. Onely god  
ought to raygne in the conscience, in whose  
hande peculparly be menes soules. The A-  
postle calleth hym the aduersary of God,  
which goeth aboute to syt in the temple of  
God, and boaste hym self as a God. ii. Tes-  
salo. ii. And. ii. Cor. iii. We be the ministers  
of the new testament, ministers of the sprit  
and not of the letter. What auayle mans  
constitutions to iustificacion yf ye say that  
they prepare to obey God the easer: I an-  
swere: There is nothyng that can prepare  
þ mynde to kepe þ law of God or fashion it  
but onely the grace of God. The Apostle  
Galat. i. pronounceth acursed, not onely mā,  
but also an angell of heauen, þ durst preach

**Of mans traditions.**

an other gospel then **Paule** preached. Yf  
it be the power of **God** to saluacyon, of all  
that beleue, why do we myngle and ioyne  
our chaffe with so great a power: And in þ  
fyrst to the **Cozinthians** the thyrde chapter:  
Other fundacyon can no mā lay, then that  
which is layed, which is **Jesus Christ**. Yf no  
man ought to put ony thyng to **Moses** lawe  
**Deute. xii.** why shulde we adde & put vnto  
the gospel ony thyng: seynge euen **Lame-  
racensis** a scooleman, calleth it the moost  
perfect lawe and ryghtest, and the strygh-  
test in preceptes. Why do we not leaue our  
lawes, and follow the busynesse that **Christ**  
appoynted, **Math. the last**: Teache all peo-  
ple to kepe all thynges what so ever I haue  
commaunded you: We be mynisters & ser-  
uauntes of **Christe**, and disposers of the se-  
cretes of **God**. Now is it requyred of the ste-  
wardes or disposers that they be foude fayth  
full. These priuities and mysteries be the  
artycles of oure fayth of the Gospel, the  
wysedome of the crosse, the knowlege of  
grace gotten by **Christe**: Let vs preache  
these thynges for the health of the people  
of **God**, and let vs not abuse oure power  
the which the **Lorde** gaue vs to edifye with  
and not to destroye. **ii. Cozinth. the. xiii. cha**

### Of mans traditions.

The Canon or rule that maketh the ordinaunces of fathers equale with the Gospel, is openly vngodly and wycked, the whiche euen oure aduersaries can not receaue, yf they knewe the canon of the scripture. To be shorte, sayth where with a ryghteous mā lyueth is conceaued, taken, and drawen out of the canonicall scripture, and not of the decrees of y fathers, as saynt Austyne wryteth, in the .ix. booke of the cytie of God the .xviii. Chapter. Then wherefoze shulde I receaue it as an artycle of my sayth, that whiche the scripture inspired of God hath not: I am commaunded to proue and trye spretes whether they be of God or no: the which lyberte of iudgynge of all doctrines by the scriptures, no man wyll take fro vs. The wordes of saint Ihon in the .xvi. Chapter stablysh nothyng mans traditjons: for God dyd fulfyl his promesse at Wytsonday when he sent the holy goost, and led his discyples in to all trueth: the whiche before that tyme they coulde not beare. Who wyl denye that the memozye and remembraunce of those that be departed dyd come from y Apostles vnto vs, seynge that saynt Paule the fyrste to the Thessalonians the fourth chapter commaunded the Thessalonians,

### Of mans traditions.

that one shulde comforte another, with the worde of the resurreccyon of the dead in Christer: But now that we maye answer to theyr rethorickall argumēt, where in they reason, that by the breakynge of the ordynance of the church, a man synneth deadly, we answer: that the knowlege of synne is by the the lawe. Roma. the. iii. Chapter.

The Apostle speaketh of Goddes lawe, and not of mans. Alwayes vnderstande I of mans lawe that is clere or whole māns law, the which assayeth to binde māns cōscience: & I moued by y<sup>e</sup> scripture, thinke y<sup>e</sup> a māns cōscience nother ought, nor can be bounde with mans constitucyon: for we are indued with lyberte which we wyl vse, the which lyberte is the lyberte of the conscience. i. Corin. the. iii. Chapter. All thynges be yours, whether it be Paul, ether Apollo, ether Cephas wherby we vnderstande that nother Paul, nor Cephas hath authorite to bynde mens cōscience, where God doth not bynde. The fyrst to the Corinthians the twelfth Chapter. We ye not made seruauntes of men. Collossenses the seconde Chapter. You beynge dead wyth Christer, why be ye holden styl wyth decrees: And for the moost parte suche constitucyons be contrarie to the worde & dede of y<sup>e</sup> Apostles. But as Gerson

**Of mans traditions.**

beareth wptnesse in the seconde lection of the spirituall lyfe the .vii. corollary: It is not in the popes power, nother in the counceils power, no: in the churches power to chaunge the learnynge geuen and taught of y euangelistes and of Paule: Master Gasper Satiger dyd se this in the defension of the constitucyons of the churche, the which openly and playnly graunteth: that the learnynge that is without the scripture, though it be good, yet byndeth not by goddes lawe. And it is no maruayl, for only Christ ought to raygne in mans cōscience by his worde, which onely maye saue and condempne. Math. the .x. Chapter. Feare not thē which can kyll the body and not the soule, but fear hym which can cast both body and soule in euerlastyng fyre. Truly yf they can make a constitucyon and commaunde it vnder payne of deadly synne, they maye kyll the soule, but the trueth of the gospell is otherwise. The sentence of Ezechiel is pronounced agaynst them in the .xiii. Chapter: Wo be to them that make bolsters vnder y y heade of euery age, to catch soules y they might kyll soules which dye not. How doth y scolemēs learnynge of y power of byndyng of mens constitucyons agre with it selfe:

### Of mans traditions.

seyng Thomas graunteth playnly, that the commaundementes of the positive law bynde moze with the intent of the lawmaker, then with the wordes of it: so that he is moze to be rekened a breake of the commaundement that doth agaynst the intent of the lawmaker, then he þat swarueþ fro the letter of the ordinaunce of þe law. But þe intent of þe maker of the positive lawe is not, that his precepte shulde be alwayes kepte, because that many impedimentes may chaunce in the which it is not expedient to kepe þe law, yee somtyme the keepinge of the precepte were damnable. Wherfore in euery precept of the positive lawe, the exceptyon of a reasonable cause is admitted. Now put þe case þe ther is a law þat a mā shal not eat flesh on the fcyday, & that a preste shal not haue a wyfe. Here the intent of þe lawmaker is to brynge to goodnesse. But it chaunceth yf we kepe these lawes, that ether the lyberte of a chriſten man be in leopardy, or we offende agaynst Goddes lawe. In this case the positive lawe byndeth not, for the intent of the lawmaker is not to kyll any man, or to geue an occasyon to breake Goddes lawe. But seyng that it can not be satisfyed and fulfyllid, doutlesse it remitteth and lowseth

## Of councils.

those thynges that it dyd decre. And yf ther chaunce any reasonable cause of breakynge such a tradicyn, it wyl pronounce & transgressout assoyled and cleare and not rashe: but what more reasonable cause is ther, the auoydynge of deadly synne, or the ieopardy of conscience: Paule was content so to chastise his flesh (to auoyde offēdyng of his brother), that he wolde neuer eat flesh rather then to offende hym.

**O**f Councils and lawes made by a great multytude of byshoppes gathered together. The new learnyng.

Yf & authozite of councils be despised, all thynges in the churche shalbe doutfull & vncertayne, for & heresydes that were once condemned in the councils shal come agayn. Therfore it is not lawfull vnto a priuate man to affyrme or teache any thyng agaynst the councils. For the counsell is gathered together in the name of Christ, it is ruled of the holy gooste, and therfore it erreth not, so that & cōstitucyons of the councils be the constitucyons of the catholyke church, whom the counsell doth represent. But those thynges that the church ordeneth, are as well to be obserued and kepte as the canonically scripture. Noether is it ne-

## **Of Councels.**

Defull that the councell adde oꝛ put testimo-  
nyes of scripture to his determinacyons, se-  
pence that the Apostles and the elders dyd  
not stablysh the fyrst councell holden at Je-  
rusalem with scriptures. Act. xv.

### **The olde learnynge.**

Ihon in the.iiii. Chapter of his fyrst e-  
pistell byddeth proue spretes whether they  
be of God oꝛ no, therfore it is lawfull for  
christen men to iudge the sprete of counceils:  
for they saye that the holy goost is authoꝛ of  
the counsell. What rule shal we haue I pray  
you to proue and trye spretes besyde the  
worde of God: This, seynge that is sure,  
true, seuen tymes purged, and a candel in a  
darke place, shalbe a touch stone to proue &  
to trye all learnynge of men by. Yf the  
holy goost doth rule the councelles, and the  
same spret of truth taught the Apostles eue-  
ry trueth, and yf the Apostles dyd preache  
that and geue it vnto vs, it foloweth that  
constitucyons and the counceils must agre  
wyth the learnynge of Christ and the Apo-  
stles, that is, wyth the holy scripture: for the  
spret of God differeth not from hym selfe,  
he is symple & his learnynge is symple. But  
seynge it is openly knowen that the counceils

**C.iiii.**

## Of Councels.

haue decrees contrarpe to holy scripture,  
and also to the holy goost: Who wyll for-  
byd vs to deute vpon suche constitucyons  
of counsels: The Apostles learnynge  
wyll that a byshoppe shulde be an husbande  
of one wyfe. Ther is a counsell that forbyd-  
deth byshoppes the vse of holy matrimony:  
what authozite is here: The doctrine  
of Paule is the Gospell and the lawe of  
God, the which ought not to be chaūged, se-  
ynge y it doth thzeaten death and cursynge  
euen to the angelicall sprites, yf they durst  
brynge any other Gospell. But now yf they  
ozden and determine those thynges whiche  
be contrary to the scripture, who wyll deny  
but they maye erre: I haue not sayd this to  
despyse the coucels, that be coucels in dede,  
but we set God aboue the counsell. For we  
graunt accordynge to the promyse of our sa-  
ueour, that Christ is present in the congre-  
gacyon that is gathered in the name of  
Christ, but we graunte no man power and  
authozite to decre & ozden any thyng in y  
church of God agaynst the scriptures. We  
receaue no man that commeth in his owne  
name. Ihon the. v. chapter and that speaketh  
not of y father, but of his own selfe. Besyde  
this, the scripture geueth no greater power

## Of Councils.

to a generall council, than to. ii. or. iii. gathered in the name of the Lorde: the which congregation hath authorite to excommunicate hym that rebelleth and is stubburne and an open spyner, but it hath not authorite to make preceptes and to thruste the in to mens consciences that be fre. farthermore þ scripture hath prophesied, that false doctores shuld come in the latter dayes, in the name of Chryste, the whiche shall deceaue many men, saynge: I am Chryste. The whyche moost earnest warnyng of oure saueour not without a cause maketh vs moze ware and circumspecte, that we shuldenot beleue euery sprete. In dede these be goodly and glorious names, The church, The council to be gathered in the name of Chryste: but Chryste and the Apostles haue warned vs, that those thynges alone shuld not moue vs the whych dyd describe these latter dayes, with so horryble colours, that it is wonder men can not perceaue these thynges. Ciprian in a certayne coucil, where as were. lxxvi. byshoppes syttyng, taught wronge of the baptysme of heretikes, and for the moost part all the byshoppes of Aphyrica, Numidia and Mauritanian erred with hym. Yf it be so that the councils erre about the

### Of Councels.

sacramentes of the church, who can safely  
wthout peoperdy from hence forth beleue  
the counceles, makynge lawes wthout scrip-  
ture. Moreover, the same thynges maye  
chaunce (we do not doute) to great and ge-  
nerall counceles, that haue chassed vnto the  
particular and prouinciall counceles. And  
suerly I thynke and hold that then all thyn-  
ges shalbe more doutfull & vncertayne, whā  
the authorite of the worde doth sayle the  
which ought to be sounde and vndefyled.  
For the church gaue not authorite to the  
word, but the worde gaue authorite to the  
church. And whan þ congregation beleueth  
the gospel, it is safe, and the heresyes which  
in tymes paste were bannyshe away and  
quenched, they were quenched with þ swe-  
arde of the sprete which is the word of God.  
Cruely heresye is plucked vp by the roote  
none other waye, thā with the word of God  
& wholsome learnynge. Therefore þ Apostle  
wyll that a bissshop shuld be fenced and har-  
nessed with wholsom learnynge, that he may  
ouercome them that resiste and fyght a-  
gaynst hym. But the case that the counceill  
dyd ozden ony thyng without scripture, by  
e wyll Gerson, and learned and honest  
men with hym saye: We must beleue more

## Of Councils.

the sayenge of one man fensed with the authorite of canonicall scripture, than to þ declaration of the pope or the generall councel. I passe ouer here the manyfest sayenge of Innocētius in. chap. Cum venerab. We excep. that is to wyte: That no prose is to be admitted agaynste þ scripture, but al thyng shuld be holden without dout. Here vpon it foloweth, that it is not lawfull for the councell to charge the congregacion with ony thyng without þ cōsent of the scriptur. And the councell of Jerusalem decreed nothyng wythout scripture, boastynge & auauncynge the holy goost only. ffor besyde þ word of Amos the. ix. Chapter. all other thynges had strength of þ scripture, & not only of þ wyll of many. ffor the Apostles & senyors cōmanded that the people shulde absteyne from those thynges, that were offred vp to ydols, from bloud, from strangled, and fro fornicaciō. The chese and the sum of þ matter was: That a man shuld be iustified not by the workes of the lawe, but by grace, the whiche ryghteousnesse of fayth, longe tyme ago was approued wyth the wytnesse of the lawe and the prophetes. Romano. iii. ffarthermore, yf the Apostles byd sufficientely teache by the authoryte

### Of Councels.

of the holy goost, & maner of iustifenge an  
vnrightheous man, why dyd they that came  
after deuyse & ymagen other wayes of iusti  
fyenge: for those thynges & they called ne-  
cessary, were not necessary for ryghteousnes-  
se, but for charite. for & occasyōs of fallynge  
of the weaklynges were to be auoyded. To  
be shorte, it that the Apostles determyned,  
they myght vphold and proue by scripture.  
As concernynge it that was offred vnto  
pdoles, it is playne ynough: for they had it  
in Deutronomy that the brother shulde not  
be hurt or despyssed. Dure brother is  
despyssed, yf we geue hym an occasion of fal-  
lynge. They dyd know that it was law-  
full to eate all meates that were to be solde  
in the shambles, and that to the cleane all  
thynges are cleane, that all thynges are  
lawfull, but all thynges are not expedient  
or necessary, and that ther was nothyng of  
it self commune or vncleane, but they wold  
not that they brother shuld be offended, for  
whome Christ dyed. farthermoze. Exod.  
xxviii. it is clearly commaunded the Jewes  
that they shuld not eate of the thynges that  
are offered vp, the which obseruacion and  
kepyng (seyng that the lawe stocke so styf  
ly as yet in & Jewes hartes) about offending

### Of Councils

coulde not hastyly be taken awaye and be  
contemned . Genesis .ix. the eatynge of  
bloude is forbydden, the same also is forbyd-  
den: Leuitici. vii. xvi. and. xix. The Lorde  
commaunded to abstayne from strangled.  
Exodi. xxi. and Leuit. xxi. Whoredom forni-  
tion are forbydden. Deutero. v. and. xxi.  
The counsell had at Jerusalem might haue  
ben strenghtened and stablyshed with these  
places of scripture, the which made þe Jewes  
that they coulde not enioye the lyberte of  
Christ with an whole and a sounde conscie-  
ence. Wherfore the lawe of charite comaun-  
ded, that the offendynge of oure brethren  
shuld be auoyded. Let our councils defende  
theyr constitutions with scriptures, or let  
them commaunde those thynges that be  
grounded vpon the scripture: let them haue  
a respecte to the auoydynge of offences.  
Let them lay nothyng on mens neckes, but  
those that are necessary, after the same way  
that they were necessary which were orde-  
ned of the Apostles at that season, and no  
man shall withstande them. Therefore bre-  
theren I beseeke yow for the mercy of God  
(for here we do not intreat of landemar-  
kes, or of fraple thynges, but of soule health)  
take hede and loke vpon the thyng that is

### Of Councils.

In all poyntes greatest of all other, set all affections and troublinge of your myndes asyde, & weye þ matter truly and sincerely. Let no man seke those thynges that be hys, but those that be Iesus Christes. Let no man rate, snatche, & speake agaynste hys brother. I haue a conscience also, I thynke worshypfully by þ fathers and the councils. I do not despise þ prophecyes oz the interpretatiōs of scripture, but befoze al other thynges I loue and regarde holy scripture as þ only treasure of the congregaciō. The scripture is of greater authozite (sayeth saynte Augustyn) than all þ capacite of mans witte. Yf it had ben sufficient vnto vs, to haue holy mē, excellyng both in witte & in learninge to rule þ church oz congregacion: what nede it to ozden the canon of scripture? Yf they only make decrees of outwarde thynges, in the which we haue lyberte, why do some charge mens cōsciēces with these thynges, and so lade thē that they cōmaund & beate in as diligently, yee a great deale moze diligently māns lawes, then þ moost holy lawe of God? As for me self wittyngly & with my wyll I deceaue no man, nor I wyll affyrme oz hold nothyng, which is disagreying to the worde

## Of Councels.

of God, and the catholike congregacion. So earnestly moue I to the worde of God that yet I wold not þ occasion of fallynge shuld be geuen, the which specially doth sprynge (as thys tyme is) of the tradycions of men. And I do not study for al that, I þ myght utterly destroy ceremonyes, and the statutes of the fathers: but I dyd geue warnyng as it was my deuty. For ther was great difference betwene the keepyng of ceremonyes and mā tradicions, and þ ryghteousnesse of God, & þ ther was a certayne righteousnesse which must be earnestly looked vpon, that we may know after what fashyon mens consciences shuld be stablyshed & made stronge agaynst the gates of hell: and in what thynges trespence and amendyng of our lyuynge doth stād. In the meane season for the keepyng of peace and charite I moue & exhorte to kepe the ceremonyes & tradicions of the church & the fathers, where as they hynder not the study of true holynes, or haue no blame or faute. Onely I moued þ we shuld not thynke, that all the strength of holynes dyd stande in despisyng or keepyng of ceremonyes. Yf ony man wyll confute it that we haue wyrtten, wythout the bytternesse of enuy: let hym handle the matter

## Of Councels.

as it were to his brother, & not with his enemy, for we be ready to confute without stubbornnesse, & to be confuted without any anger or stomack at all. Yf that I be thought to any man, more hasty and styred than the matter & seruyce of Gods word can beare, let hym not be angry with me, but with them which overcome me to theyr dyuelyshe & vngodly ouerseynge & wyntyng at abuses & errours. They graunt playnly that ther be maruailous greate abuses in the church: but amende they not, wher as they be so oft warned of them, both in season & out of season: the which they know wel ynough to be the sede of discord, pestelence & destructiō of trueholynesse. But let vs leaue alone this kynd of men which be not serued in Gods spirit, & wold to god that they sayd not to the vniuersall, in theyr hart: Ther is no god. Welbeloued brother I haue drawen out this geare after a rude fashon not gatherynge together all thynges which myght haue ben spokē (as it doth appere) for this matter, but out of a great heap I toke a few thynges here & there, but I wyl treat vpon these matters in our comun places more at large. The grace of Christ be with the. Amen.

**T**he ende of the olde learnynge and new.

**To the Christen reader.**

**T**hat thou mayest the better vnderstande (good reader) the articles of fre wyll, ffaith, Good workes, and of Werytes, which in this present boke be treated vpon I shall here bresely shew what God doth and hath done for vs, and what we agayne oughte to do for his sake as they that be thankfull of the benefites receaued of hym. And fyrste wyll I declare the maner of iustificacyon, remission of synnes, and saluacyon, whiche in scripture are all one thyng, of whom it both come, and to how many thynges it is applyed.

Fyrst it is applyed vnto God, for Paul sayeth Rom. viii. It is God that iustifyeth or maketh ryghteous. &c. And Ro. iii. That he onely myght be ryghteous and the ryghteous maker of hym which is of the ffaith on Jesus.

Secondarely it is referred vnto Christ Accu. iiii. sayeth Peter: Ther is none other name geuen vnto men vnder heauen, in the which we shulde be saued. Roma. iii. sayeth Paul: Without deseruyng are they made ryghteous or iustified, even by his grace thorow the redempcyon þ is done by Christ Jesu, whom God hath set forth for a mercy



To the Christen reader.

seate thorow fayth in his bloude, to shewe þe  
ryghteousnesse þe auayleth befoze hym. ec.

Thyrzdy it is applyed vnto mercy. Tit.  
iii. Not of workes oz dedes of righteousness  
which we wrought, but after his mercy he  
saued vs. Roma. viii. Therfore whan God  
wolde shewe wraeth, and to make his power  
known, he brought forth with great pacy-  
ence the vessels of wraeth, which are ordey-  
ned to damnacyon, that he myght declare þe  
ryches of his glozy on the vessels of mercy,  
which he hath prepared vnto glozy, whome  
he hath called. ec. Item. i. Pet. i. Blessed be  
God and the father of oure Lorde Jesus  
Christ, which accordynge to his great mer-  
cy hath begottē vs agayn to a lyuely hope.

ffourthly it is attributed vnto his elec-  
cyon, Ephe. i. Accordynge as he hath chosen  
vs by hym, oz euer þe fundacyon of þe worlde  
was layed, that we shulde be holy and with-  
out blame befoze him in loue. Joh. xv. I haue  
chosen you, and ordyned you, that ye go and  
brynge forth frute. ii. Timo. i. God hath sa-  
ued vs, and called vs wyth an holy callynge  
not accordynge to oure dedes, but accor-  
dynge to his owne purpose and grace.

ffyfthly it is attributed vnto grace. E-  
phe. ii. By grace are ye saued thorow fayth

To the Christen reader.

And that not of your selues. Gal. i. I may  
sayle that ye are so soone turned from hym  
that hath called you in the grace of Christ.  
Tit. ii. The grace of God that bringeth sal  
uacion vnto all men, hath appeared.

Syxtly it is assigned vnto the worde.  
Joh. xv. Now are ye cleane because of the  
word, which I haue spokē vnto you. Esa. lv.  
Lyke as the rayne and snow cometh downe  
from heauen, and returneth not thither a-  
gayne but watereth & eatth, maketh it scut  
full and grene that it maye geue corne and  
bzeade vnto the sower: So the worde also &  
cometh out of my mouth, shall not turne  
agayne voyde vnto me but shall accomplishe  
my wyll, and prosper in the thyng wherof  
to I shall sende it.

Seuenthy it is ascribed vnto fayth, as  
Rom. iii. I speake of the ryghteousnesse be-  
fore God, whiche cometh by fayth on Iesus  
Christ. And Roma. iiii. Vnto hym that be-  
leueth on hym that iustifyeth the vngodly,  
is fayth counted for ryghteousnesse. Ro. v.  
Because that we are iustified by fayth, we  
haue peace with God thowow our Lorde Je-  
sus Christ.

Eyghtly it is attribute vnto goodworkes  
as Jac. i. Ye se the, how & of dedes a mā is iu

To the Christen reader.

disputed & not of fayth. The places are so manifest (not withstanding & comune opinio) & faith only iustifieth, & I am sure it troubleth no small nōbre of people: and peradventure it may astonie even them, which counte themselves well learned. For it is a great thyng to bringe the olde and wylde fore to a lease. Yee it is euen a new thyng vnto the proud Pharyses to saye, that good woorkes are not meritorious to obtayne heauen by: for hitherto haue they founded and vnderpropped the church with nothyng so greatly, as in this opinion. What hath abused fastynge more than thereby to obtayne heauen: for fastynge after theyr owne chosynge, they leste the true fast, that God requyrez and commaūdeth. Esa. lviii. & zach. vii. What caused more abuse of & supper of the Lorde, then to vse it that is the remembraunce of the benefyt and sacrifice for our synnes, for a net & hooke to gather & catch many w: sayeng & it is a worke meritorious, & a sacrifice for redempynge of synnes. Somtyme were none chosen prestes but such as were endued with such gyftes as Paul requyrez in a byshop: now & the W. of Ro. kyngdom requyrez many fauterers & adherētes: & purgatory may be swepte and kepte cleane, the which is no

## To the Christen reader

office for such lordes as byshops be, therfore  
sy: Ihon lacklatyne shal suffise for that of-  
fice wel ynough, and masse shalbe made a sa-  
crifice to pource and clense pylgatory, pur-  
gatory shuld I haue sayd: Lord Lord opene once  
oure eyes, & we maye se & blasphemie done  
to thy holy bloude. Now wyll I go to youre  
consciencys ye that boast so greatly of good &  
meritorious workes: I require you by & an-  
swer, that we all shall geue at & great daye:  
Wyd Peter that was prince of the apostles  
(as ye saye) euer say masse for the dead ether  
hym selfe or by other: shew here vpon any au-  
tentical cronicle or hys owne wytyng. Yf  
ye can not, than graunt that it is an inuen-  
cion of youre owne, ergo a lye and a thyng  
that shall peryshe with your dayes. Yf Gods  
mercy shudle be bounde to sende soules to  
your purgatory, and at your massyng a-  
gayne to release them, than were Christ no  
Jesus, and God no father but a seruaunt of  
yours, and contrary to hys owne wordes &  
doctryne. Leau therfore youre new erron-  
ous doctryne, and wyth the olde teachers  
geue God humbly glory. What caused more  
the abuse of honouryng of sayntes: whyche  
dyenge in charite, are ioyned with vs is cha-  
ryte, and therfore as true membes of one

**To the Christen reader.**

body, ceasse not to praye with vs, so that  
worshyping theyr pictures & ymages, we  
rather blasphemie God, which hath forbidde  
such maner of worshyping, than worshyp  
them. But lest I be to tedious vnto the  
(good reader) therfore wyl I do my dily-  
gence to expresse the pyth of all thys matter  
in fewe wordes.

God the father thozow the loue that he  
had to hys sonne Christ Jesu, dyd caste hys  
mercy vnto vs, which were sonken into the  
depth of synne and pytied vs, & of his mercy  
and pitie he chose vs that we shulde be holy  
and wythout spotte in hys syghte. And to  
them that he chose, he instilled the grace of  
hys spyte, and sent them the word of health  
which they receaued thozow beleupnge it: &  
than come they to the felynge of the good-  
nesse of God, and of very loue are ready to  
fulfyll what soeuer God commaundeth the:  
and loke how muche they beleue, euen so  
much they worke. And though it be true y  
we be iustified in Christ before the fundaci-  
ons of the worlde were layed, yet is y only  
knowe to God, and we haue no felynge of it  
vntyll fayth come. And euen as God com-  
meth downwarde, (for he thozow Christ had  
mercy on vs, and of mercy dyd chose vs be.

**To the Chyften reader.**

For we were, and than after we come into  
this world instilleth grace thozow his spzete  
and than sendeth vs hys worde, whiche the  
spzete causeth vs to beleue, & worketh fayth  
in vs, from whence all good workes flowe )  
euē so do we go vptward, and by my fayth do  
know surely y God hath sent me hys word &  
grace thozow his spzete to cause me beleue it  
& therfore cōclud y he hath chosen me, & hath  
mercy vnto me thozow Chyist hys only son  
which is y mage of the inuisible God, fyrst  
begottē befoze all creatures. Now is my  
dewtye agayne whā I haue & perceaue this  
goodnesse of God the father and hys sonne  
Jesus Chyist to me warde, that I stonde not  
styll and let hys grace be vacant and ydle in  
me: but ( accoꝝdyng to the spzete y he hath  
poured in me, and y grace that is geuē me,  
to vse hys gyftes accoꝝdyng to hys wyll &  
cōmaundement ) to procede from vertue to  
vertue, as from steppe to steppe alwaye ap-  
prochynge oure louynge fathers kyngdome  
nearer and nearer, where he sytteth & ray-  
neth worlde without ende. To the which  
byngge vs he that wyll all mankynde to be  
saued. A M E N.

**E** fautes escaped in the pryntynge.

The iiii. leafe the ii. page the xii. lyne reade.

Fare ye well, and praye for. &c.